PURITY OF FAITH
A TEXTBOOK ON ISLAMIC MONOTHEISM

A new translation and commentary of Kitāb Al-Tawḥīd with accompanying Arabic Text

By ʿAbd al-Wahhāb (d.1206H)

With Annotations from numerous major commentaries:
Sulaymān ibn ʿAbdullāḥ, ʿAbduʾl-Rahmān ibn Ḥanāfī,
بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
Imām
Muḥammad ibn ‘Abdu’l-Wahhāb (d. 1206AH)

PURITY of FAITH

being a translation and commentary of
Kitāb al-Tawḥīd alladhi huwa Ḥaqqu’llāhi ‘alā’l-‘Abīd

with annotations from numerous major commentaries

‘Ajīlī, Ibn Nāṣīr al-Sa’dī, Ibn ‘Aṭīq, Ḥāmid ibn Muḥammad, Sulaymān
ibn ‘Abdu’l-Raḥmān, Ibn Mansūr al-Ṭamīmī, Duwaish, Ibn ‘Uthaymīn,
Ṣāliḥ al-Fawzān
“We sent a Messenger among every people saying: ‘Worship Allāh and avoid all that is worshipped besides Him.’”

*al-Nahl* (16): 36
Purity of Faith

by Imām Muḥammad ibn ‘Abdu'l - Wahhāb

Including the author's, "Essays on Tawḥīd"

Translated from the original Arabic by Abū Rumaysah
with annotations from other major commentaries,
420 Quick-fire revision questions and
accompanying Arabic text

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IBN 'ABDU'L-WAHHĀB

Born in the year 1115H/1703AD in 'Uyaynāh, approximately seventy kilometres to the north of Riqāḍ, Muhammad ibn 'Abdu'l-Wahhāb ibn Sulaymān ibn 'Ali ibn Muḥammad ibn 'Abd al-Tamlīmī was to commence a da'wah that would spread throughout the Muslim world, he was to begin a revival which was to be the cause of millions of Muslims questioning, and ultimately rejecting, many practices and superstitious beliefs held by their peers and predecessors. It was a call to take the Muslims back to the pristine Islam of the early Muslims.¹

Sulaymān ibn 'Ali, a judge and perhaps the most senior scholar in Najd of his time, and the grandfather of ibn 'Abdu'l-Wahhāb, had a dream in which he saw a light emanating from his belly and engulfing the whole desert. At that time, the dream was interpreted to mean that one of his descendants would be a great leader, guiding

¹ It is important to note that the exact sequence of some of the events in the life of Muhammad ibn 'Abdu'l-Wahhāb are differed about as are the dates in which they occurred. There are two source biographical works written by his contemporaries: Ibn Ghannām, Rawdah al-Afkār wa'l-Aḥām (or Tārikh al-Najd) and ibn Bishr, 'Uwān al-Majd fi Tārikh al-Najd which were used in what follows as well as Zarabozo, The Life, Teachings, and Influence of Muhammad ibn Abdul Wahhaab.
PURITY OF FAITH

people and laying the foundations of a large kingdom. The dream was thought to be fulfilled in his grandson.2

Ibn ‘Abdu’l-Wahhab’s family was famous and known for its religious scholars and piety: his father was a judge, his uncle, Ibrāhīm, was a well known scholar, and his elder brother, Sulaymān, an advanced student of knowledge, later to become a scholar in his own right. It was at the hands of his father that ibn ‘Abdu’l-Wahhab memorised the Qurʾān, completing it before the age of ten, and under whom he studied Hanbali jurisprudence, Qurʾānic exegesis and hadith. He developed a love of reading and studying and would make frequent use of both his father’s and grandfather’s libraries. As a young man, he came to love the Qurʾān and spent much of his time studying exegesis and its related sciences. His father, astonished at his son’s progress, remarked how he himself had benefited from his son in some issues of jurisprudence.3 From a young age, ibn ‘Abdu’l-Wahhab became known for his devoutness, his intelligence and excellent memory, and his proficiency in debating. He was generous and well-mannered, treating his guests with honour and respect, and would live a simple, austere life. He reached puberty before the age of twelve and his father contracted his marriage when he was twelve years old.

Soon after marriage, he sought permission from his father to perform the pilgrimage, and after receiving it, departed for Mecca, staying there for a few months.

As a young man, and more so in his later life, he was exposed to the writings of ibn Taymiyyah and ibn al-Qayyim and studied them extensively, personally transcribing many of ibn Taymiyyah’s books.

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2 Hadir al-‘Ālam al-Islāmi, vol. 4, pg. 161
3 Ibn Ghannām, vol. 1, pg. 25
Later in his life, probably around the age of twenty, he went to perform the pilgrimage again, this time staying in Mecca for a short time to study under the scholars there; among them: ‘Abdullāh ibn Sālim al-Shāfī‘ī. From there he travelled to Madīnah and studied with some of the scholars residing there; one of these was the Ḥanbali jurist and scholar of ḥadīth, ‘Abdullāh ibn ‘Ibrāhīm ibn Sayf from whom he attained a scholarly license in the books of ḥadīth. Another was the Ḥanafī jurist and scholar of ḥadīth, Muḥammad Ḥayāt al-Sindi. It was these two scholars who made a lasting impression on the author and set him on his path. His great grandson, ‘Abdu’l-Lāṭīf ibn ‘Abdu’l-Raḥmān was later to observe that it was this latter scholar, well known for repudiating innovations and pagan practises, who had the greatest influence in shaping the views of the young ibn ‘Abdu’l-Wahhāb concerning Islamic monotheism, popular religious practises concerning saints and their tombs, and bigoted, blind following, taqlīd. Other scholars he studied under were ‘Alī Afandi, Ismā‘īl al-‘Īlūnī and ‘Abdu’l-Lāṭīf al-‘Aḥsā‘ī.

After returning to ‘Uyaynah and after a brief sojourn of a year, the author set out again in pursuit of knowledge, this time heading for Basra. There he stayed for four years studying with some of the scholars there, amongst whom was Muḥammad al-Majmū‘ī under whom he studied morphology, syntax, lexicology and ḥadīth, and Shihāb al-Dīn al-Mawṣilī, the judge. Basra was home to a large Shia population and it was here that ibn ‘Abdu’l-Wahhāb was exposed to their practises and publicly began to object to innovation and pagan beliefs. His open challenge to the status quo of the day led to his eventual expulsion from Basra with sources stating that he was forced to leave in the extreme heat of the noon, barefooted.

From Basra he went to al-‘Aḥsā‘ and studied there for a time under ‘Abdullāh ibn ‘Abdu’l-Lāṭīf al-Shāfī‘ī with whom he had in-

4 Ismā‘īl al-Ansārī, Ḥayāt al-Shaykh Muḥammad, vol. 1, pg 127
volved discussions concerning Ash'arite creed. He also studied under Muḥammad ibn Afāliq and ʿAbdullāh ibn Fairoz al-Kafiṣ, the former would later become his antagonist and the latter encouraged him to further his studies of ibn Taymiyyah’s works. From there, around the year 1144H, running low on money, he went to Huraymlā, the town where his father had, by then, moved to. It is claimed that ibn ʿAbdu’l-Wahhāb also travelled to Baghdad and Damascus and studied there, but these accounts are uncorroborated.

It was at Huraymlā that Muḥammad ibn ʿAbdu’l-Wahhāb began his public call to Tawḥīd and his repudiation of the innovation and shirk that he saw entrenched in the society around him. He commenced teaching and delivered lectures on hadīth, jurisprudence and Qur’ānic exegesis in the masjid. Opposition to his call grew and eventually he was forced to leave Huraymlā and returned to the town of his birth, ʿUyaynah in the year 1153H, the year his father passed away. The ruler of ʿUyaynah at that time was one ʿUthmān ibn Ḥamad ibn Muʿammār who very quickly accepted the author’s call and announced his support of him, even marrying him to one of his close relatives, al-Jawharah bint ʿAbdullāh ibn Muʿammār.

It was from here that Muhammad ibn ʿAbdu’l-Wahhāb continued his call in earnest and tried to create a true Islāmic society judging by the law of Allāh, the Shariʿah was to be implemented in every sphere of life. He quickly became known for his justice and impartiality in judging by Allāh’s law, and hence the desire to live by the Shariʿah penetrated the hearts of people to the extent that a woman came forward to admit her crime of adultery, wanting to be stoned to death. After Muhammad had ascertained that the necessary conditions were met, he had her stoned to death, then ordered that she be washed and the funeral prayer conducted for her. This proved to be a highly controversial act amongst many of his contemporaries who argued that he did not have the necessary authority to carry it out, an accusation which he emphatically defended. During his stay
in 'Uyaynah, he undertook two very public actions graphically demonstrating his call and causing a wide spectrum of reactions, ranging from outright anger to admiration. The first concerned a group of trees that the people of 'Uyaynah considered to have quasi-magical powers and on which they would hang various artefacts to procure blessings. Ibn 'Abdu'l-Wahhāb had the groove of trees cut down. The second act involved the monument built over a grave thought to be that of 'Umar ibn al-Khattāb's son, Zayd ibn al-Khattāb, this he levelled to the ground with his own hands surrounded by a guard of six hundred men.

With his popularity on the increase, his opponents intensified their opposition and efforts to curb his call, ultimately leading to the Amir of al-Ahsa', Sulaymān ibn Muḥammad, writing a threatening letter to 'Uthmān ibn Hamad ordering him to kill or expel ibn 'Abdu'l-Wahhāb. 'Uthmān, not wanting to kill him, asked him to leave 'Uyaynah explaining that he did not have the strength to stand against Amir Sulaymān. So, in the year 1158H, five years after returning to 'Uyaynah, Muḥammad ibn 'Abdu'l-Wahhāb left for al-Dir‘iyyah, a town located on the north-western outskirts of Riyād.

At Dir‘iyyah he quickly found followers in the two brothers of Amir Muḥammad ibn Sa‘ūd, Thunayān and Mashārī, and through them he gained the support of the Amir himself. An alliance was formed that was to form the foundations from which the call of Muhammad ibn 'Abdu'l-Wahhāb spread. Students flocked to him and studied under him, and he continued a habit started years earlier of writing letters and short essays to scholars and leaders of his land clarifying various aspects of Islām, repudiating innovations and defending himself against numerous accusations and fables that were circulated against him. Some received these correspondences favourably, others did not.
Ibn Saʿūd and his heirs would spend more than a century mounting various expeditions to seize control of Arabia and its outlying regions. They quickly established the first Saudi State and in 1802 captured the cities of Mecca and Medina which then mobilised the Ottoman Empire against them. The first Saudi State came to an end in 1818 when Dirʿiyah surrendered to Ottoman forces. The clan of Saʿūd, however, and the descendants of ibn ‘Abdu'l-Wahhab lived on and a second Saudi State was later established that lasted until 1891, and finally the whole of the modern day Kingdom of Saudi Arabia was established in 1932. While true that ibn ‘Abdu'l-Wahhab was involved in some, but not all, of the initial campaigns, the extent of his involvement is the subject of some controversy.

Another subject of controversy was that he was also involved, on occasion, in armed conflict against his opponents. This he himself justified to be defensive in nature, "We have not fought anyone to this day save in defense of life and honour. We have fought against those who have come against us in our land and refuse to leave us alone."5 One time, after listing some idolatrous practices, ibn ‘Abdu'l-Wahhab penned,

These are the matters that have led to conflict between us and the people. They went to the length of declaring us unbelievers, they fought us and they declared our blood and wealth lawful for them, but Allāh supported us and gave us victory over them. It is Tawhīd that we call them to and fight them over, yet only after establishing the proof against them from the Book of Allāh, the Sunnah of His Messenger, and the consensus of the Imāms of the righteous Salaf, thereby implementing His words, "Fight them until there is no more fitna and the religion is

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5 ‘Uthaymīn, al-Shaykh Muhammad, pg 121
**Allāh's alone.**

Ibn 'Abdu'l-Wahhāb was once asked to clarify his call and what he followed to which he responded,

As for our religion, it is Islām about which Allāh says, "If anyone desires anything other than Islām as a religion, it will not be accepted from him."

As for what we call people to, we call them to Tawhīd, about which Allāh said, addressing His Prophet (ﷺ), "Say, 'This is my way. I call to Allāh upon sure knowledge, I and all who follow me. Glory be to Allāh! I am not one of the polytheists!'" He also said, "All masjids belong to Allāh so do not call on anyone else besides Allāh."

As for what we prevent people from, we prohibit them from shirk about which Allāh says, "If anyone associates anything with Allāh, Allāh has forbidden him the Garden and his refuge will be the Fire."

He, Most High, addressed His Prophet (ﷺ) with the words, "It has been revealed to you and those before you: 'If you associate others with Allāh, your actions will come to nothing and you will be among the losers.' No! Worship Allāh and be among the thankful." The address here is strin-

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6 al-Anfāl (8): 39

7 Ibn 'Abdu'l-Wahhāb, Mu'allafāt, vol. 7, pg. 114. cf. al-Durar al-Saniyyah, vol. 1, pg. 58

8 Āl 'Imrān (3): 85

9 Yūsuf (12): 108

10 al-Jinn (72): 18

11 al-Mā'idah (5): 72

12 al-Zumar (39): 65-66
gent even though he and his brothers are completely innocent of *shirk*.

We fight people who commit *shirk* as Allāh, Most High, says, "Fight them until there is no more fitna..." i.e. *shirk*, "...and the religion is Allāh's alone."
 and, "Kill the polytheists wherever you find them, seize them, besiege them and lie in wait for them on every road. If they repent and establish the prayer and pay the zakāt, let them go on their way." The Prophet (ﷺ) said, "I have been ordered to fight the people until they testify that none has the right to be worshipped save Allāh and that Muhammad is the Messenger of Allāh, and they establish the prayer and give the zakāt. If they do this, there blood and property becomes inviolable except by due right and their reckoning lies with Allāh, Mighty and Magnificent."...

As for what you mention concerning the issue of independent juristic reasoning, *ijtihad*, we are followers of the Book, the Sunnah, the righteous Salaf of this nation, and what is supported of the opinions of the Four Imāms: Abū Ḥanīfah al-Nuʿmān ibn Thābit, Mālik ibn Anas, Muḥammad ibn Idrīs al-Shāfīʿī, and Ahmad ibn Ḥanbal, may Allāh have mercy on them all...

We have come with nothing that opposes revealed texts or is rejected by the [sound] intellect. They say what they do not do whereas we do what we say, "it is deeply abhorrent to Allāh that you should say what you do not do."

We fight those who worship idols just as he (ﷺ) fought

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13 al-ʿAnfāl (8): 39

14 al-Tawbah (9): 5

15 al-Saff (61): 2
them.16 We fight them if they abandon the prayer or refuse to give the zakāt just as the Ṣiddiq of this nation, Abū Bakr al-Ṣiddiq (radiyAllahu ‘anhu) fought those who refused to give it.17

With respect to his call, he was repeatedly asked about the issue of takfīr, or declaring a Muslim to be a disbeliever. His reply: “We only rule to be disbelievers those who associate partners with Allāh in His divinity, and that only after the evidence against his acts has become clear to him.”18 False accusations against him in this regard were widely circulated. He once wrote,

Allāh knows that the man has lied against me, claiming I said things that are patently false, most of which have not even crossed my mind! He asserts that I have said that the Muslims, for the last six hundred years, have been on nothing, that I rule anyone who makes tawassul with the righteous a disbeliever, that I declare Būṣayrī a disbeliever, and that I declare anyone who swears by another besides Allāh a disbeliever. My response to all these claims is: Glory be to Allāh, this is an odious lie!19

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16 He, Al-Durar al-Saniyyah, vol. 1, pg. 58 said, “We only fight them after having established the evidence against them from the Book of Allāh, the Sunnah of His Messenger and the consensus of the Imāms of the righteous Salaf, thereby implementing His words, “Fight them until there is no more fitna and the religion is Allāh’s alone.” [Al-Anfāl (8): 39].”

17 Al-Durar al-Saniyyah, vol. 1, pp. 95-98

18 Ibn ‘Abdu’l-Wahhāb, Mu‘allafat, vol. 5, pg. 60


In Majmū‘ al-Rasā‘il wa-l-Masā‘il, vol. 1, pg. 47, his son, ‘Abdullāh ibn Muhammad ibn ‘Abdu’l-Wahhāb said, ‘The author of the Burdah, and those like him in whose words shirk and extremism are found and have passed away are not ruled to be disbelievers. What is obligatory is to repudiate their words and to explain that
Another time he said,

My opponents claim that I declare people to be disbelievers on grounds of mere suspicion, that I declare to be disbelievers all who oppose me, and that I declare the ignoramus upon whom the evidence has not been established a disbeliever. These are all odious lies by which they mean to make people averse to the religion of Allāh and His Messenger.  

He furnished clear evidence of this by stating,

If we do not declare a disbeliever the one who worships the idol over the grave of ‘Abdu’l-Qādir, or the idol over the grave of Ahmad al-Badawi and the like due to their ignorance and not having the truth explained to them, how could we then declare as disbeliever the one who does not associate partners with Allāh or who does not migrate to us?  

When questioned about his creed, he composed the following monograph which ostensibly would seem to be an abridgement of ibn Taymiyyah’s *al-‘Aqidah al-Wāṣītiyyah*:

I call Allāh, those Angels with me and yourselves to witness that I have the creed of the Saved Group: *Ahlu’l-Sunnah wa’l-Jamā’ah* which is to have faith in Allāh, His

whoever believes these words in their ostensive sense is a disbeliever and a polytheist. As for the person who originally said them, his affair lies with Allāh, Glorious and Most High. It is far from desirable to accuse the dead because one does not know if they repented or not...’

20 Ibn ‘Abdu’l-Wahhāb, *Mu’allaft*, vol. 5, pg. 25

21 Ibn ‘Abdu’l-Wahhāb, *Mu’allaft*, vol. 7, pg. 48
Angels, His Books and His Messengers, the Resurrection after death, and the divine decree - the good thereof and the bad.

Part of faith in Allah is to believe in what He has described Himself with in His Book and upon the tongue of His Messenger (ﷺ) without distortion or denial. I believe that there is "nothing is like Him and He is the All-Hearing, the All-Seeing."22 I do not negate what He has described Himself with, I do not distort words from their proper places, and I do not desecrate His Names and Signs.23 I do not imagine a 'how' to the Attributes of Allah and I do not liken them to the attributes of His creation. This is because He has no namesake; there is none who is comparable to Him and none who is equal to Him.24 He is not to be compared to His creation because He best knows Himself and others; He is more truthful in speech and better in discourse. He says, "Glorified be your Lord, the Lord of Might, beyond anything they describe. Peace be upon the Messengers and praise be to Allah, the Lord of the worlds."25

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22 al-Shūrā (42):11

23 ar: ilḥād. Desecrating Allah’s Names occurs in a number of ways: 1) To name idols after the Names of Allah such as al-Lāt, derived from al-lāḥīyyah, or al-ʿUzzah, derived from al-ʿAzīz. 2) Calling Allah names that are unbefitting such as the Christians calling Him father 3) Describing Him with things that He is far removed from such as the Jews asserting that He is poor 4) Divesting the Names of Allah of their meanings and to deny their realities 5) Likening the Attributes of Allāh to those of His creation.


25 al-Saffāt (37): 180-182
Here, He absolved Himself of what the opponents described Him with: those who liken Allāh to His creation and imagined the ‘how,’ and of what the negators: those who distort and deny, negate from Him.

The Saved Group takes a middle path when compared to (the extremes found amongst) the various sects of this nation. With regards the deeds of Allāh, they traverse a middle path between (the extremes of) the Jabariyyah and the Qadariyyah. With regards the threat of Allāh, they traverse a middle path between (the extremes of) the Murji’ah and the Wa‘idiyyah. With regards to faith and religion, they traverse a middle path between (the extremes of) the Hurūriyyah and Mu’tazilah on the one hand, and the Murji’ah and the Jahmiyyah on the other. And with regards the Companions of the Messenger of Allāh (ﷺ), they traverse a middle path between (the extremes of) the Rāfidah and the Khawārij.

I believe that the Qur’ān is Allāh’s speech, it is revealed (by Him) and is not created. From Him it came and to Him shall it return. Allāh spoke it literally; He revealed it to Muḥammad (ﷺ), His Messenger, the one entrusted with His revelation, and the mediator between Him and His servants.

I believe that Allāh does what He wills, nothing occurs in His dominion unless it is by His will and nothing falls outside of it. Everything in creation is bound to His decree and nothing happens that He has not determined. None can escape His decree and none can go beyond what has been recorded in the Inscribed Tablet.

I believe in everything that the Prophet (ﷺ) informed us of that will happen after death. I believe in the trial of the grave and its bliss. I believe that the souls will be returned to their bodies and man will stand before the
Lord of the worlds, naked, barefooted and uncircumcised. The sun will draw close to them, the Scales will be erected and the deeds of man will be weighed, “Those whose scales are heavy, they are the successful. Those whose scales are light, they are the losers of their selves, remaining in Hell timelessly, forever.”

The accounts, i.e. the records of deeds, will be unfolded. Some will take theirs with their right hands and others with their left.

I believe in the Prophet’s Pond which is on the great plain of the Rising. Its water is whiter than milk and sweeter than honey, and its goblets are as numerous as the stars of the heaven. Whoever drinks from it even once will never be thirsty again.

I believe that the Bridge spans the back of Hell and that people will cross it (at speeds) proportional to their deeds.

I believe in the intercession of the Prophet (ﷺ). He will be the first to intercede and the first to have his intercession accepted. Only the innovator or the misguided reject the intercession. However, it will only occur after Allāh’s permission is granted for those He is pleased with. Allāh, Most High, says, “They only intercede on behalf of those with whom He is pleased.”27 “Who can intercede with Him except by His permission?”28 “And how many angels are there in the heavens whose intercession is of no benefit at all until Allāh has authorised those He wills and is pleased with them!”29

26 al-Mu'minun (23): 102-103

27 al-Anbiya’ (21): 28

28 al-Baqarah (2): 255

29 al-Najm (53): 26
He is only pleased with *Tawhid* and He only authorises those who lived by it. The polytheists, on the other hand, have no share in the intercession: "The intercession of the interceders will not help them."\(^{30}\)

I believe that Paradise and Hell have already been created, they are present right now and they will never perish. On the Day of Rising, the believers will see their Lord with their own eyes just as they can see the moon when it is full, without experiencing any difficulty in seeing Him.

I believe that our Prophet, Muḥammad (ﷺ), is the seal of the Prophets and Messengers. The faith of a person cannot be valid until he believes in his message and testifies to his prophethood.

I believe that the best of his nation is Abū Bakr al-Ṣiddiq, then 'Umar al-Fārūq, then 'Uthmān Dhū'l-Nūrayn, then 'Alī al-Murtadā, then the remaining Ten,\(^{31}\) then the people of Badr, then those who gave the Pledge of Allegiance under the tree, and then the rest of the Companions. I am loyal to the Companions of the Messenger of Allāh (ﷺ), I mention their virtues and excellent

\(^{30}\) *al-Muddaththir* (74): 48

\(^{31}\) Abū Dāwūd #4649-4650 and Tirmidhī #3757 on the authority of Sa'd ibn Zayd that the Messenger of Allāh (ﷺ) said, "Ten are in Paradise: Abū Bakr is in Paradise, 'Umar is in Paradise, 'Uthmān is in Paradise, 'Alī is in Paradise, Ṭalḥā is in Paradise, Zubayr ibn al-'Awām is in Paradise, Sa'd ibn Malik is in Paradise, 'Abdu'l-Rahmān ibn 'Awf is in Paradise." Sa'd ibn Zayd then said, 'If you wish I will name you the tenth,' they said, 'Who is he?' He paused and they asked again so he said, 'He is Sa'd ibn Zayd.' Tirmidhī said it was hasan and it was ruled saḥīh by ibn Hibbān #6993-6996. Tirmidhī #3747 also recorded it on the authority of 'Abdu'l-Rahmān ibn 'Awf and it was ruled saḥīh by ibn Hibbān #7002.
qualities, I ask that Allah be well-pleased with them, and I request forgiveness for them. I refrain from mentioning their mistakes and I remain silent about the disputes that arose between them. I believe in their excellence, in keeping with His saying, "Those who have come after them say, 'Our Lord, forgive us and our brothers who preceded us in faith and do not put any rancour in our hearts towards those who have faith. Our Lord, You are All-Gentle, Most Merciful.'" I ask that Allah be well-pleased with the mothers of the believers who have been purified of all evil.

I accept the miracles of the Awliya and the spiritual unveilings granted them. This does not, however, mean that they warrant anything that is due to Allah alone, one can not go to them and ask them for something that only Allah can do.

I do not testify that any of the Muslims will be in Paradise or in the Fire except for those whom the Messenger of Allah (ﷺ) has testified to. I do, however, hope for the best for the person who does good and fear for the person who works evil. I do not declare any Muslim to be a disbeliever because of a sin and I do not eject him from the circle of Islam.

32 al-Habar (59): 10

33 Awliya', plural of wali. Ibn Taymiyyah, al-Furqan, says, 'al-Walāyah, or loyalty, is the opposite of al-'addwah, or enmity. The essential meaning of al-walāyah is love and closeness whereas the essential meaning al-'addwah is hatred and distance. It is also postulated that the wali is called so because of his muwalah, or persistence and regularity in performing actions of obedience, meaning by this his following up [good actions] with more [good actions]. The first analysis is more correct.' He says before this, 'The Awliya' of Allah are the pious, God-fearing believers. Allah, Most High, says, 'Yes, the friends of Allah will feel no fear and will know no sorrow; those who have faith and are mindful of Allah.' [Yūnus (10): 62-63] cf. Ibn Taymiyyah, al-Furqan, [published by Daar us-Sunnah Publishers, Birmingham 2003.]
I believe that Jihad is to be performed with every Imam, be he pious or sinful. Praying in congregation behind them is permissible and Jihad will remain in force from the time that Muhammad (ﷺ) was sent to the time that the last of this nation will fight the Dajjāl. Neither the oppression nor justice of a person can render it null and void.

I am of the view that hearing and obeying the righteous or sinful Imāms of the Muslims is obligatory so long as they do not enjoin a person to disobey Allāh. Whoever is given the position of Khalīfah with the people accepting him and supporting him, or he forcefully imposes himself on them such that he becomes the Khalīfah, it becomes obligatory to obey him and prohibited to revolt against him.

I am of the view that the innovators should be boycotted and ostracised until they repent. I judge by what is apparent in them and I relegate what is inside them to Allāh. I believe that every newly invented matter in the religion is an innovation.

I believe that faith is statement of the tongue, action of the limbs and belief of the heart. It increases with obedience and decreases with disobedience. It consists of seventy odd branches, the highest of which is the testimony that none has the right to be worshipped save Allāh, and the lowest of which is removing something harmful from the road.

I am of the view that it is obligatory to enjoin the good and prohibit the evil as determined by the pure Legal Law of Muḥammad (ﷺ).

This a brief summary of my creed which I have com-
posed even though I have other concerns on my mind so that you may know what my view is. Allah is Guardian over what we say.34

After a life full of preaching and struggle, ibn ‘Abdu’l-Wahhāb withdrew from public life in his final years, devoting them instead to teaching and study, and passed away in the year 1206AH/1792AD at Dir‘iyyah.

Works:

Two famous anthologies are available which gather the writings of ibn ‘Abdu’l-Wahhāb and his followers: Majmū‘ al-Rasā’il wa’l-Masā’il al-Najdiyyah in five volumes and al-Durar al-Saniyyah fi’l-Awjiba al-Najdiyyah in eleven volumes. A project to collate the various writings of ibn ‘Abdu’l-Wahhāb was commissioned by Muḥammad ibn Sa‘ūd University resulting in a thirteen volume compendium, Mu‘allafat al-Shaykh al-Imām Muḥammad ibn ‘Abdu’l-Wahhāb. Some of his stand alone works are listed below:

- *al-Usūl al-Thalāthah wa Adillatuhā* (The Three Fundamental Principles And Their Evidences)
- *al-Qawā‘id al-Arba‘* (The Four Precepts)
- *al-Usūl al-Sittah* (The Six Fundamental Principles)
- *Kitāb al-Tawhīd* (The Book of Monotheism)
- *Kashf al-Shubuḥāt* (The Clarification of Specious Arguments)
- *Usūl al-Īmān* (Foundations of Faith)
- *Kitāb al-Īmān* (The Book of Faith)
- *Mukhtasar al-Īmān* (Abridgement of [the Book] of Faith)
- *Mufīd al-Mustafid fi Kufr Tarīk al-Tawhīd* (The Disbelief of One who Abandons Tawhīd)
- *Sharḥ Sittah Mawādī‘ min al-Sirah* (Explanation of Six Incidents

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34 al-Durar al-Saniyyah, vol. 1, pp. 28-33
from the *Sirah*)
- *Masā'il al-Jāhiliyyah* (Characteristics of the Time of Ignorance)
- *Risālah fi'l-Radd 'alā'l-Raḍīdah* (Treatise on Repudiating the Raḍīdah)
- *Fadā'il al-Islām* (The Virtues of Islam)
- *Fadā'il al-Qur'ān* (The Virtues of the Qur'ān)
- *Ahādīth al-Fitan wa'l-Hawādith* (Hadith about Tribulations and Occurrences)
- *Adab al-Mashi ildi-Salah* (Manners of Walking to the Prayer)
- *Kitāb al-Tabārah* (The Book of Purification)
- *Kitāb al-Khabā'ir* (The Book of Mortal Sins)
- *Majmū' al-Hadīth 'alā Abwāb al-Fiqh* (Compendium of Ḥadīth organised by Topics of Jurisprudence)
- *Mukhtasar Sirah al-Rasūl* (Summarised Biography of the Messenger)

**Kitāb al-Tawḥīd**

The author, may Allah have mercy on him, wrote many works revolving around the essential topic of *Tawḥīd* amongst which were *Kashf al-Shubūhāt*, *al-Usūl al-Thalāthah*, *Usūl al-Īmān* and *Masā'il al-Jāhiliyyah*.

Perhaps the most important work he wrote was *Kitāb al-Tawḥīd alladbi huwa Ḥaqqullāhī 'alāl-'Abīd*, authored either when he was at
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Huraymlā or when he was at Başrah. Apportioned in sixty-seven chapters it deals with many aspects of Tawhid, particularly those showing the falsity of what his contemporaries believed. Its focal topic revolves around issues of ulūhiyyah, divinity and 'ibādah, worship, with some chapters dealing with al-Asmā’ wa’l-Sifāt, the Names and Attributes of Allāh. It is written in well-ordered chapters and, for the most part, in simple language, and its main feature is its heavy reliance on verses of the Qurān, ḥadīths of the Prophet (ﷺ) and narrations of the Salaf. Most chapters conclude with a list of ‘issues,’ these are points that the author wanted the reader to pay particular attention to and was never meant to be an exhaustive list of the points of benefit derived from the verses and ḥadīths mentioned in the chapter in question. The order of issues listed follows the order of the texts quoted in the chapter.

Owing to the importance of the book, it has received a wealth of commentaries, the first of which was Taysir al-‘Azīz al-Hamid by Sulaymān ibn ‘Abdullāh ibn Muḥammad ibn ‘Abdu’l-Wahhāb (d. 1233H), the grandson of the author. This is an extensive commentary and one of the best and most detailed available, however the author did not complete it; it was later summarised and completed by ‘Abdu’l-Rahmān ibn Hasan (d.1285H), Fath al-Majid bi Sharh Kitāb al-Tawhid, and he later abridged this work further, writing his Qurratu’l-Uyūn al-Muwahhidin. Amongst the many contemporary commentaries, a few stand out, such as: Ibn ‘Uthaymīn, al-Qawl al-Mustīd ‘alā Kitāb al-Tawhid, Şālīh Āli al-Shaykh, Kifāyatul-Mustāfīd bi Sharḥ Kitāb al-Tawhid, and Şālīh al-Fawzān, Fānātu’l-Mustāfīd bi Sharḥ Kitāb al-Tawhid.

The book has been translated into over twenty languages and relevant as it was then, it remains relevant today, perhaps even more so, and Muslims are in dire need of reading it, studying it and teaching it.
Sources relied on by the author

The author, may Allah have mercy on him, was extremely conversant with the works of ibn Taymiyyah and ibn al-Qayyim, and as such relied heavily on these. One can also trace numerous other works which he used for reference purposes such as Mundhirî, *al-Targhib wa'l-Tarhib*, Baghawî, *Sharh al-Sunnah*, ibn Kathîr, *al-Tafsîr*, ibn Muflîh, *al-Adab al-Sharî'iyah*, Dhahabî, *al-'Ulûw*, and ibn Ḥajr, *Fath al-Bâri*.

Many times the author quoted hadith or narrations from these sources, seemingly without consulting the primary references. As such, where the authors have quoted a hadith by meaning, the same wording finds its way into the book. Where they made mistakes in wordings or referencing, rare as they may be, these too have crept into the work. Comments concerning the authenticity of the hadith, narration, or reliability of narrators are often quoted verbatim from these works as well.

The translator has taken care to trace as many of the hadîths and narrations to their primary sources as possible, and where there were significant differences, the actual wordings were quoted in footnotes.

Fairly extensive, but not exhaustive, referencing was added to each hadith along with comments concerning authenticity from numerous classical and contemporary scholars. This information was collated from many different works of hadîth and takhrij as well as the commentaries available to *Kitâb al-Tawhîd*.

Some explanatory notes were added to some comments made by the author that were either ambiguous or the translator felt required more clarification. These comments were primarily taken from the
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Source works used for the translation:

‘Abdu’l-Ilāh ibn ‘Uthmān, *‘Ināyatul-Ulema hi Kitāb al-Tawḥīd*, Dār Ṭayyibah 1st ed. 1422H


‘Abdu’l-Rahmān ibn Ḥasan, *Fath al-Majīd Sharh Kitāb al-Tawḥīd*  
- ed. Ibn Bāz, notes by A. ‘Abdu’l-Maqsūd, Muʿṣsasah al-Qurtuba,  
- notes by A. Arnaʿūṭ, Maktabah Dār al-Bayān 1st ed. 1402/1982  
- ed. Ibn Bāz, notes by A. Maḥdī, Dār al-Kitāb al-ʿArabī 1425/2005


Aḥmad Qattān, *Imām al-Tawḥīd al-Shaykh Muḥammad ibn ‘Abdu’l-


**PURITY OF FAITH**

_Wahhāb,_ Dār al-Īmān 2nd ed.

Fariḥ ibn Ṣāliḥ, _Takhrij Abādīth Muntaqadah fi Kitāb al-Tawḥīd_, notes by S. Āli al-Shaykh, Dār al-Athr 1st ed. 1415


Nāṣir ibn Ḥamad al-Fahd, _Tanbihat’alā Kutub Takhrij Kitāb al-Tawḥīd_, Dār al-Barā’ 1st ed. 1419

Ṣāliḥ al-‘Uṣaymī, _al-Durr al-Naḍīd fi Takhrij Kitāb al-Tawḥīd_, Dār ibn Khuzaymah 1st ed. 1413


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Maktabah al-Ṣahabah 4th ed. 1413/1992


Abu Rumaysah
26/12/1429
23/12/2008
Letters on *Tawhīd*

by

Imām Muḥammad ibn ‘Abdu’l-Wahhāb
A Letter
on the Statement of *Tawhid*

Know, may Allah have mercy on you, that the obligation of knowing *Lā ilāha ill'Allāh* comes before the obligation of prayer and fasting. It is a must upon the servant to study its meaning, and this obligation is greater than the obligation to learn about the prayer and the fast. Similarly, the proscription of associating partners with Allah and the proscription of believing in false gods is of greater importance than the proscription of incestuous relationships. The greatest station of faith in Allah is the testification of *Lā ilāha ill'Allāh*.

The meaning of this testification is that the servant bear witness that divinity, in its totality, belongs to Allah, no one else has a share in it, not a Prophet, or an Angel or a wali. Instead, it is the sole right of Allah upon His servants. Divinity is what, in our times, has been called *al-sirr.* In the Arabic language, the word *ilāh* carries the same meaning that today has been given to the terms *al-

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1 trans: There is none worthy of worship save Allah.

2 ar: *ilāhiyyah*
shaykh and al-sayyid, since the ilah is one who is supplicated to and from whom succour is sought.

When a person realises that this is the belief that many hold in Sammān and those like him, or in the graves of some Companions, he will realise that it is actually worship, and worship can only be directed to Allāh. He will apprehend that whoever holds this belief in a Prophet has actually disbelieved and set him up as a god alongside Allāh. Such a person has not witnessed that there is none worthy of worship save Allāh.

The meaning of disbelieving in false gods is to wash ones hands of everything that is believed in besides Allāh, be it a jinn, man, tree, rock or anything else. You must testify that it is disbelief and misguidance, and you must hate it, even if the person guilty of it is your father or brother.

With regards someone who says, 'I only worship Allāh, but I will not object to these “sayyids” or the shrines built over graves,' such a person has actually belied his testification of La ilāha ill’Allāh; he has not truly believed in Allāh and neither has he actually rejected tāghūt.

These are just a few words written where a lengthy study is required. A person must strive to understand the religion of Islām

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3 A shaykh whom the people of Najd would supplicate to when stricken with hardship.

4 ar: ‘ibādah

5 i.e. the belief that a Prophet can be supplicated to or turned to when in need of succour.

6 ar: tāghūt
and what Allah sent His Messenger (ﷺ) with. He must study what the scholars have stated about the verse,

فَمَن يَكْفَرُ بِالْآدَمَ وَيَتَّبَعُ بَعْضَاً مِنَ الْخُطَابِ ْمَا أَنْفَضَّ لَهُ مِنْ آيَاتِنَا كَلى أَبْعَدَ مِنْهُ أَجْيَارٌ

“Anyone who rejects what is worshipped besides Him and has faith in Allah has grasped the Firmest Handhold which will never give way....”

He must do his utmost to learn what Allah taught His Messenger and what His Messenger, in turn, taught his nation of Tawhid. Whoever obstinately refuses, such a person is one whose heart Allah has sealed and has preferred this worldly life over the religion. Such a person does not have the excuse of ignorance and Allah knows best.  

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7 al-Baqarah (2): 256

The Statement of Tawhid
Four Negations and Four Affirmations

Know, may Allâh have mercy on you, that the meaning of La ilâha ill'Allâh revolves around negation and affirmation. Four things are negated and four things are affirmed.

Deities,¹ false gods and idols,² rivals or partner-gods,³ and lords⁴ are all negated. What is meant by a deity is something that is turned to in the hope that it will promote some benefit or curb some harm. Anyone who does this with something has taken it as a god. The term ‘false god’ refers to someone who is worshipped and is happy to be worshipped, or is prepared to be worshipped such as Sammân, Tâj or Abû Hadîdah. Rivals or partner-gods are those things which contend with a person’s profession of Islâm and drag him away

¹ ar: aliba, pl. of ilâh
² ar: tawâghit, pl. of tâghût
³ ar: andâd, pl. of nîdd
⁴ Ar: arbâb, pl. of rabb
from it, be it family, home, relatives or property. Allâh, Most High, says,

وَبَيِّنَتَ الْكَلِمَ لِلنَّاسِ مِنْ يَتَحَدَّـٰلُونَ مِنْ ذُخْرِيٓهُمْ ذَٰلِكَ مُّرَاتِبُ اللّهِ

"Some people set up rivals to Allâh, loving them as they love Allâh."\(^5\)

Lords are people who pass religious edicts that oppose the truth and are followed, as shown by His saying,

أَنَاَ لَأُحْبَسُكُمْ وَأَنَاَ لَأُخْرَسُكُمْ أَنَاَ لَا أُحِبَّ الْمِلَائِكَةَ أَنَاَ لَا أُرَبِّي الْمَلَائِكَةَ أَنَاَ لَا أُفْرِصُ الْمَلَائِكَةَ وَأَنَاَ لَا أُدْخِلُ الْمَلَائِكَةَ إِلَّاَ لِيَقُولُنِيْ لَا إِلَيْهِ إِلَىَّ أَنَاَ لَا أُخْرَسُكُمْ كَـٰلَٰئِكَ كَـٰلَٰئِكَ كَـٰلَٰئِكَ كَـٰلَٰئِكَ

"They have taken their rabbis and monks as lords besides Allâh, and also the Messiah, son of Maryam. Yet they were commanded to worship only one God. There is none worthy of worship save Him! Glory be to Him above anything they associate with Him!"\(^6\)

The things to be affirmed are:

1) Intent: your goal should only be Allâh
2) Veneration and love due to Allâh’s saying,

\(^5\) al-Baqarah (2): 165

\(^6\) al-Tawbah (9): 31
"Some people set up rivals to Allāh, loving them as they love Allāh. But those who have faith have greater love for Allāh." 7

3) Hope.
4) Fear. These two because of His saying,

"If Allāh afflicts you with harm, no one can remove it except Him, and if He desires good for you, no one can avert His favour. He bestows it on whichever of His servants He wills, He is Ever-Forgiving, Most Merciful." 8

Whoever truly understands this will find that all connection to those besides Allāh will be severed. The onslaught of falsehood will no longer seem overwhelming and he will be able to withstand it; a case in example lies in Ibrāhīm, peace and blessings be upon him and our Prophet: Allāh informs us that he broke the idols and declared himself innocent of his people,
"You have an excellent example in Ibrāhim and those with him when they said to their people, 'We wash our hands of you and all that you worship apart from Allāh, and we reject you. Between us and you there will be enmity and hatred for ever unless and until you have faith in Allāh alone.' Except for Ibrāhim's words to his father, 'I will ask forgiveness for you but I have no power to help you in any way against Allāh.' 'Our Lord, we have put our trust in You and have turned to You in repentance. You are our final destination.'”

9 al-Mumtahanah (60): 4

An Essay on the Meaning of the *Kalimah*  
*Risālah fī Kalimah Lā ilāha ill’Allāh*

These are some words concerning the meaning of the testification *that none has the right to be worshipped save Allāh*, and a clarification of *Tawhid* which is Allāh's right on His servants. *Tawhid* is an obligation which is more important than prayer, giving alms and fasting the month of Ramadān.

May Allāh have mercy on a person who is sincere to himself and knows that Paradise and the Fire lie ahead of him, who knows that Allāh, Mighty and Magnificent, has appointed deeds leading to each one. Were a person to ask after them, he would find that the most important deed of the people of Paradise is the *Tawhid* of Allāh, Most High. Whoever comes with it on the Day of Rising is one of the people of Paradise without doubt, even if he has sins piled up like a mountain. The worst deed the people of the Fire committed is associating partners with Allāh. Whoever dies upon *shirk* is one of the people of the Fire without doubt, even if, on the Day of Rising, he comes with deeds of worship performed incessantly, day and night, having given charity and worked all types of good deeds.
A good example of this is the Christian who builds a hermitage in some desolate land, withdraws from the world and worships day and night. What good is this when he has mixed that worship with associating partners with Allāh, far exalted is He from that!

Allāh, Mighty and Magnificent, says,

\[\text{وَقَدْ مَاتَ إِلَى مَعِيسَرَةٍ وَمَعِيسَرَةٍ هَكَيْكَةَ مَنْ شَأَرَ} \]

"We will advance on the actions they have done and make them scattered specks of dust."\(^\text{1}\)

\[\text{مَا أَعْمَلُهُمْ كُنْتُ مَعِيسَرَةً وَمَا أَعْمَلُهُمْ كُنْتُ مَعِيسَرَةً} \]

"The likeness of those who reject their Lord is that their actions are like ashes scattered by strong winds on a stormy day. They have no power at all over anything they have earned, that is extreme misguidance."\(^\text{2}\)

May Allāh have mercy on a person who takes note of this hugely important affair before the wrongdoer will bite at his hands and say, ‘Alas for me! If only I had gone the way of the Messenger!’\(^\text{3}\)

We ask Allāh to guide us and our brother Muslims to the Straight Path, the path of those He has graced. And we ask Allāh to save us from the path of those with anger on them: the scholars who knew

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\(^{1}\) al-Furqān (25): 23

\(^{2}\) Ibrahim (14): 18

\(^{3}\) al-Furqān (25): 27
but did not act upon their knowledge, and from the path of the misguided: the ignorant worshippers.

This is truly a great supplication and the person who employs it is in dire need of making his heart sincere in every rak‘ah of the prayer when reciting it, bringing to mind that he is standing before Allah, Most High. Allah has said that He will respond to this supplication which is in al-Fāṭihah when a person says it with a heart that is present and attentive.

We say: *La ilāha ill'Allāh* is the Most Trustworthy Handhold, the statement of *taqwā*, and it is the pure, upright religion: the religion of Ibrāhīm. It is the word that He made ongoing among his descendants.* It was for this word that He created all being, by it do the heavens and the earth stand, and because of it were the Messengers sent and the Books revealed. Allah, Most High, says,

**Wَمَا خَلَقْتُ الْجِنِّ وَالْإِنْسَ إِلَّا لِيُبَشِّرُوكُمُّ بِالْبَيَانِ وَلِيُنْذِرُوكُمْ عَنْ مَا كَانَ مِنْ دُولَّاءٍ **

“I only created jinn and mankind to worship Me.”

**وَلَقَدْ بَعْضَانِي لَمَّا أَفْقَرَ لَعَبَّامَآ أَبَّ إِبْرَاهِيمَ اِلَّهِ وَلَكَّ نَصْبُ إِلَّا الْطَّلَفَةُ **

“We sent a Messenger among every people saying: ‘Worship Allāh and avoid all that is worshipped besides Him.”

What is meant here is the meaning denoted by this statement; mere articulation accompanied with ignorance of its meaning is of

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* al-Zukhruf (43): 28

4 al-Dhāriyāt (51): 56

5 al-Nahl (16): 36
no avail. The hypocrites say it yet they will be in the lowest level of the Fire, below the disbelievers.

The meaning of this statement is the negation of divinity from everything besides Allāh, the Blessed and Exalted, and to affirm it in its entirety for Allāh alone without any partner. No one else deserves a share of divinity, not an Angel brought near or a Messenger who has been sent. Allāh, Most High, says,

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\text{\`I\)
\end{equation}

"There is no one in the heavens and the earth who will not come to the All-Merciful as a servant. He has counted them and numbered them precisely. Each of them will come to Him on the Day of Rising all alone."  

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\text{\`I\)
\end{equation}

"On the Day when the Spirit and the Angels stand in ranks, no one will speak save him who is authorised by the All-Merciful and says what is right."  

6 al-Nisa’ (4): 145

7 ar: ilāhiyyah

8 Maryam (19): 93-95

9 Naba’ (78): 38
PURITY OF FAITH

"On that Day every self will come to argue for itself and every self will be paid in full for what it did and they will not be wronged."

If someone were to claim that it means that there is no creator save Allâh, this is something well known and none shares with Him in this, not an Angel who is brought near, or a Prophet who has been sent. If someone were to claim that it means that there is no provider save Allâh, the same can be said. If someone were to claim that it means that there is no god save Allâh, the same response is given.

Therefore, ponder carefully, may Allâh have mercy on you. Ask after the meaning of La ilâha ill'Allâh in the same way that you ask after the meaning of the Names, al-Khaliq, the Creator, and al-Râżiq, the Provider.

The word al-ilâh means al-ma'bud, the object of worship. This is what this word means by consensus of the people of knowledge. Whoever worships something has taken it as an ilâh besides Allâh. All worship is false except when directed to one, the One God: Allâh, Blessed and Exalted is He. There are many different acts of worship, here I will mention examples of those that no one will reject: prostration, it is only permissible for a person to place his face on the earth in prostration to Allâh alone without any partner, not to an Angel brought near, or a Prophet who has been sent, or a wali.

10 al-Nahl(16):11
Another example is sacrifice, it is only permissible to slaughter for the sake of Allah alone. Allah has mentioned these two acts together in His saying,

قُلِ إِنِّي صَلَّيْتُ عَلَيْهِ وَنُسُوْيْتُ وَمَسَاءَتِهِ

"Say: My prayer and my sacrifice, and my living and my dying are for Allah alone, the Lord of all the worlds who has no partner. I am commanded to be like that and I am the first of the Muslims."\(^1\)

The word *nusuk* (mentioned in the verse) means sacrifice. Allah says,

فَصِّلْ لَيْتَكُ وَأُحْبَرُ

"So pray to your Lord and sacrifice."\(^2\)

Consider this carefully. Know that sacrificing to another besides Allah, be it a jinn or a grave, is like prostrating to another. The Messenger of Allah (ﷺ) cursed such a person in the authentic hadith, "May Allah curse the one who slaughters for other than Allah."\(^3\)

Another example is supplication, *duʿā*. The believers supplicate to Allah alone, day and night, at times of hardship and ease. No one has any doubt that supplication is an act of worship. Now, may

\(^1\) *al-Anʿām* (6): 162-163

\(^2\) *al-ʿAṣr* (108): 2

\(^3\) Muslim #1978 from ‘Ali with the words, "May Allah curse the one who curses his parents, may Allah curse the one who slaughters for other than Allah, may Allah curse the one who grants sanctuary to an innovator, may Allah curse the one who alters the boundaries of the land."
Allāh have mercy on you, look to what people have innovated today of supplicating to others besides Allāh in times of hardship and ease. This person wishes to go on a journey so he goes to a grave so that he be protected from anyone robbing him. That person is facing times of hardship, either on land or sea, and cries out to ‘Abdu‘l-Qādir or Sammān, or to a Prophet or another wali for succour. This ignorant person should be told, ‘If you know that al-ilāh is one who is worshipped and you know that supplication is an act of worship, how then can you supplicate to a created object who is unable to fulfil your entreaty, turning away from the Ever-Living, the Self-Sustaining, the Kind, the Most Merciful, the Omnipotent.’ This polytheist will reply, ‘All affairs are in Allāh’s hand, but this righteous servant will intercede on my behalf with Allāh. His standing with Allāh and his intercession will benefit me,’ thereby thinking that this specious argument will save him from shirk.

This ignoramus should be told: The polytheists, those who worshipped idols and who the Messenger of Allāh (ﷺ) fought, taking their property, women and children as war booty, also believed that Allāh was the one who brought benefit and harm, and regulated all affairs. All they intended to do was to have (their objects of worship) intercede on their behalf, just as you do. Allāh, Most High, says,

وَيَسْتَجِبُونَ مِنْ دُو̀رِ اللَّهِ
مَا لَهُمْ مِنْ وَلِدٍ وَلَبَنَةٍ وَلِيْفُوْرُونَ هَتَّوَّلَا شَفَعَةَنَّا
عَنْدَ اللَّهِ فَلَا تَسْتَجِبُوا اللهَ مَا أَلْئِمُونَ فِي السُّمُودِ وَلَا
في الأَرْضِ سُجُدَةً وَتَصَلُّي عَمَّا بَشَكُورَتُونَ

“They worship, instead of Allāh, what can neither harm them nor help them, saying, ‘These are our intercessors with Allāh.’ Say, ‘Would you inform Allāh of something about which He does not know either in the heavens or
An Essay on the Meaning of the Kalimah

Risālah fi Kalimah...

on the earth? May He be glorified and exalted above what they associate with Him.\textsuperscript{14}

\begin{quote}
\textit{وَاللَّهُ أَحَدُوا مِنْ دُونِهِ أُوْلُى الْأُمُورَ}

\textit{مَنْ عَصَاهُمَا إِلَّا لِيَقُولُوا إِنَّهُمُ الْأَعْلَى إِلَى اللهِ}
\end{quote}

"Those who take protectors besides Him - 'We only worship them so that they may bring us nearer to Allāh.'\textsuperscript{15}

They accepted that Allāh was the Creator and the Provider who effectuates harm and benefit,

\begin{quote}
\textit{قُلُونَ لَيْسَ مِنِّي سُرُرُتُكُمْ}

\textit{يَمِينَ السَّمَاوَاتِ وَالأَرْضِ أَمَّنْ بَعَلَ السَّمَاعِ وَالأَبْصَارِ وَمَنْ جَعَلَ الْحَيَّ وَمَنْ مَرَّ الْمَرْدَاحِ}

\textit{الْحَيِّ مِنَ النَّاسِ وَقَضَى النَّاسِ وَمَنْ بَيْنَ الْأَمْرِ}

\textit{فَسَيَصَفُّونَ اللهَ فَفَلُوهُ أَلا لَّهُ إِنَّهُ}
\end{quote}

"Say: 'Who provides for you out of heaven and earth? Who controls the hearing and sight? Who brings forth the living from the dead and the dead from the living? Who directs the whole affair?' They will say, 'Allāh....'\textsuperscript{16}

Let the intelligent person who is sincere to himself, and knows that Paradise and the Fire lie ahead of him after death, ponder this topic carefully. Let him ponder the gravity of \textit{shirk} about which Allāh, Most High, says,

\begin{flushleft}
\textsuperscript{14} \textit{Yūnūs} (10): 18

\textsuperscript{15} \textit{al-Zumar} (39): 3

\textsuperscript{16} \textit{Yūnūs} (10): 31
\end{flushleft}
"Allāh does not forgive anything being associated with Him but He forgives whoever He wills for anything other than that...."  

17 al-Nīsāʾ (4): 48

If anyone associates anything with Allāh, Allāh has forbidden him the Garden and his refuge will be the Fire...."  

18 al-Māʾidah (5): 72

There is no need of any further clarification after these verses.

Allāh, Mighty and Magnificent, has stated that the disbelievers accepted that He was the Creator and the Provider, the One who grants life and causes death, and the One who regulates all affairs. All they wanted from those they believed in was that they draw them closer to Allāh and intercede with Him on their behalf. There are many verses in the Qurʾān that mention this,
“Say: ‘To whom does the earth belong, and everyone in it, if you have any knowledge?’ They will say, ‘To Allah.’ Say: ‘So will you not pay heed?’ Say: ‘Who is the Lord of the Seven Heavens and the Lord of the Mighty Throne?’ They will say, ‘Allah.’ Say: ‘So will you not have taqwa?’ Say: ‘In whose hand is the dominion over everything, He who gives protection and from whom no protection can be given, if you have any knowledge?’ They will say, ‘Allah’s.’ Say: ‘So how have you been bewitched.’”19

"If you ask them, ‘Who created the heavens and the earth and made the sun and moon subservient?’ They will reply, ‘Allah.’"20

"If you ask them, ‘Who sends the water from the sky, bringing the earth back to life again after it was dead?’ They will reply, ‘Allah.’"21

These verses, and others, show that they affirmed all of this for Allah alone and that all they wanted was intercession.

19 *al-Mu’minun* (23): 84-89

20 *al-Ankabut* (29): 61

21 *al-Ankabut* (29): 63
If one of the polytheists was to assert: they believed in idols made of stone and wood whereas we believe in the righteous. The response would be that some of the disbelievers also believed in the righteous such as the Angels and 'Isā ibn Maryam, and in the Awliyā such as al-'Uzayr and al-Lāt, and in some men amongst the jinn. Allāh, Mighty and Magnificent, says concerning those who believed in the Angels,

> People of the Book! Do not go to excess in your reli-

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22 *Saba‘* (34): 40-41

23 *al-Anbiya‘* (21): 28
region and say nothing but the truth about Allāh. The Messiah, ‘Īsā son of Maryam, was only the Messenger of Allāh and His Word, which He cast into Maryam, and a Spirit from Him.”24

"Say, ‘Do you worship, besides Allāh, something which has no power to harm or help you when Allāh is the All-Hearing, the All-Knowing.”25

If ‘Īsā, one of the greatest Messengers, has this said about him, what then of ‘Abdu’l-Qādir or others about whom the claim is made that they can control harm and benefit?! He says about the Auliya’,

“Say, ‘Call on those you make claims for apart from Him. They possess no power to remove any harm from you or to change anything.’ Those they call on are themselves seeking the means by which they might approach their Lord, (striving) as to which of them are the closest to Him, and are hoping for His mercy and fearing His punishment. The punishment of your Lord is truly something to be feared.”26

24 al-Nisā’ (4): 171
25 al-Mā’idah (5): 76
26 al-Isrā’ (17): 56-57
In explanation to this, a group of the Salaf said, 'Some people would supplicate to the Angels, ‘Uzayr and the Messiah and so Allâh said: these are My servants just as you are My servants. They hope in My mercy just as you hope in My mercy, and they fear My punishment just as you fear My punishment.' May Allâh have mercy on the person who ponders this verse carefully, thinking about who it was revealed, realising that those who believed in them only wanted to draw closer to Allâh and have them intercede for them.

The preceding discussion is based on two fundamentals: 1) The disbelievers knew that Allâh alone, Glorious is He, was the Creator and Provider who regulates all affairs. All they wanted to do was to use their idols to draw them closer to Allâh, Most High. 2) Amongst these were people who held this belief for some Prophets and righteous people like ‘Isâ, ‘Uzayr and the Awwâliya’. When the Messenger of Allâh (saww) came to them, he did not differentiate between those who believed in idols made of rock and stone and those who held their beliefs in Prophets and the righteous.

When you understand all this, you will have understood Allâh’s religion.

If the polytheist were now to say, ‘This is plain and clear. We knew this from the onset and have no fear of it.’ He should be told: The Companions of the Messenger of Allâh (saww) only came to know this after being taught. They only learned about some types of shirk after the passage of some years. If you know this without being taught, you are more knowledgeable than them?! Indeed, even the Prophets did not know this until Allâh, Most High, had taught them. Allâh, Most High, says to the most knowledgeable of creation, Muḥammad (saww),


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“Know that none has the right to be worshipped save Allah.”\(^27\)

> ولَقَدْ أُوْيِي إِلَيْكَ وَإِلَيْ الَّذِينَ مِن قَبْلِكُمْ آنَـبَتْكُمْ لِبَيْتِكُمْ وَلَكُمْ مِنَ الْخَتَمِينِ {اللَّهِ} وبِاللَّهِ فَأَعْلَمُوُّدَكُمْ وَكُنْ مِنَ الْمُتَّقِينِ

“It has been revealed to you and to those before you: ‘If you associate others with Allah, your actions will come to nothing and you will be among the losers.’ No! Worship Allah and be among the thankful.”\(^28\)

Ibrahim enjoined his sons who were also Prophets,

> وَأَنْصَرَ مَسِيَّمَ أَيَّامَهُمُّ

“Ibrahim directed this to his sons, as did Ya’qub, ‘My sons! Allah has chosen this religion for you, so do not die except as Muslims.’\(^29\)

About Luqmān, Allah says,

> لَمَّنْ لَمْ يَأْمُرْهُ وَهُوَ يَعْظُمُهُ يَبْيَضُهُ لَئِنْ أَنْشَرَهُ بِالْهَدَى إِلَّا أَنْشَرَهُ لَظِلَّةً عَظِيمًا

\(^{27}\) Muhammad (47): 19

\(^{28}\) al-Zumar (39): 65-66

\(^{29}\) al-Baqarah (2): 132
“When Luqman said to his son, counselling him, ‘My son, do not associate anything with Allah. Associating others with Him is a terrible wrong.’”

If this was something that Muslims have nothing to fear from, why would Ibrāhim fear shirk for himself and his sons,

وَأَحْسَنْيَ هَيْوًا أَنْ نَصْدِقُ الْأَصْحَابَ

“Keep me and my sons from worshipping idols.”

Why would the All-Knowing, the All-Wise reveal a Book to guide people from the depth of darkness into the light, and talk so much about shirk, and spend so many verses expounding on it, setting forth parables, and going to great lengths in warning against it when people can understand it without the need of being taught it? Glory be to the One who has sealed the hearts of those He willed, and made them deaf and blind!

You, O you who Allah has blessed with Islam and understands the meaning of Là ilaha ill'Allah, do not presume that by your accepting the truth of the above discussion, and by leaving what they are upon, you can do so without objecting to them or repudiating them. In this case, you would have disobeyed your Lord for you must hate (the false gods) and hate those who love them. You must reprimand them and oppose them. Your father, Ibrāhim, and those with him said to their people,

إِنَّا بِكُلِّ مَا أُنْفِقْتُمْ وَمَا أُنْفِقْتُمْ مِنْ دُونِ اللَّهِ وَلَوْ أَيْدَى ابْنِيَانَا،
               وَمَنْ أَدْعُيَ الْمَلَّةُ وَالْبَعْضَةُ أَبْدَاهُنَّ أَنْ نَمَارِضُ أَوْلِيَاءَ الْحَكَمَةِ

30 Luqman (31): 13
31 Ibrāhim (14): 35
“We wash our hands of you and all that you worship apart from Allāh, and we reject you. Between us and you there will be enmity and hatred forever unless and until you have faith in Allāh alone.”

Allāh, Most High, says,

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\text{فَمَن يَكْفَرُ بِاللهِ وَيَعْبُدُ مَا عَنَّا مِنّا إِلَّا إِنَّمَا يُقَدِّمُ لِلَّهِ مَا عَلِمَ وَلَا يَعْبُدُ سَوَاءً مِّنَ اللَّهِ}
\]

“We sent a Messenger among every people [saying]: Worship Allāh and keep clear of all false gods.”

Know that if a person was to say, ‘I follow the Prophet (ﷺ) and he is upon the truth, but I do not object to al-Lāt and al-‘Uzzah, or to Abū Jahl and his likes, what business are they of mine?’ His Islam would not be correct.

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32 al-Mumtahanah (60): 4

33 al-Baqarah (2): 256

34 al-Nahl (16): 36

The Meaning of *La ilāha ill'Allāh*

Know, may Allāh have mercy on you, that this statement differentiates disbelief from Islām. It is the Most Trustworthy Handhold, the statement of *taqwa*, and, for Ibrāhīm (‘alayhis-salām), it is the word that He made ongoing among his descendants so that perhaps they might turn back.¹

What is meant here is the meaning denoted by this statement for mere articulation accompanied with ignorance of its meaning is of no avail. The hypocrites utter it but they will be in the lowest level of the Fire,² even though they pray and give charity. What is meant is to say it and understand it in the heart, to love it and love those who live by it, to hate everything that opposes it and to bear enmity towards it. The Prophet (ﷺ) said, “Whoever says, ‘None has the right to be worshipped save Allāh,’ sincerely [will enter Paradise],”³

¹ al-Zukhruf (43): 28

² al-Nisa’ (4): 145

³ Bazzār on the authority of Abū Sa‘īd.
other narrations elaborate on the constraint thus, "...saying it sincerely from his heart..." and, "...saying it truthfully from his heart..." Another hadith has, "Whoever says, 'None has the right to be worshipped save Allah' and disbelieves in all that is worshipped besides Him..." There many more hadiths like this, all of them proving how ignorant people are of what this testification really means.

Know that the meaning of this statement revolves around negation and affirmation: the negation of divinity from everything save Allah, Most High, be it Muhammad (saw), Jibril, the Ahlulbayt or the righteous...

After acknowledging this, carefully consider the divinity that Allah has affirmed for himself and negated from Muhammad (saw), Jibril and others, stating that they do not have an atom's weight worth of share in it. Know that in our times, this divinity has been called al-sirr or al-walayah by the masses. The words wali, al-faqir, al-shaykh and al-sayyid have today been given the meanings denoted by the word al-ilah, or god. These people believe that Allah has granted the elite of this creation a station by which He allows man to resort to them, place their hope in them, and seek succour from them. They believe that Allah has appointed them as intermediaries between Himself and man.

What is called an intermediary by those guilty of shirk in our days was called a god by the earlier people. The term intermediary, to-

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4 cf. Ibn Rajab, Kitab al-Tawhid, where he quotes other variant wordings, "...with certainty...", "...with his heart affirming the truth of what his tongue articulates...", "...saying it from his heart...", and "...stated by his tongue with his heart finding tranquillity in it..."

5 The author does not explicitly mention the affirmation either because it is understood from the context or because some text is missing from the original letter.
day, is the same as the term god then. Therefore, when a person testifies that none has the right to be worshipped save Allah, he is nullifying intermediaries. You will fully grasp this once two matters are explained:

The First

The disbelievers whom the Messenger of Allah (ﷺ) fought and killed, and took their wealth as war booty, accepted Tawhid al-Rubūbiyyah, or lordship for Allah alone, Glorious is He. They believed that He and He alone creates, provides, grants life, disposes death and regulates all the affairs. Allah, Most High, says,

قَلْ لَن يَضُرُّكُمُ الْخَيْرُ مِنْ نَارٍ 
مَنْ يَزْدَاهُ وَالنَّارُ أَمَّنْ يَمْكُرُكُمْ وَأَنَّ الْكَبْرَىَّ وَالْمَغْرَةَ وَالْخَيْمَةَ وَالْبَيْتِ وَالْعَيْنِ وَمَنْ يَسْتَرْطَّبُ الْأَمْرَ 
فِسْقُونَ اللَّهُ فَنَقِلْ أَفَلَا فَنَقِلْ

"Say: Who provides for you out of heaven and earth? Who controls the hearing and sight? Who brings forth the living from the dead and the dead from the living? Who directs the whole affair?" They will say, 'Allah.'

The disbelievers accepted all of this yet it was not enough to make them Muslims and it was not enough to make their blood and property inviolable. They would also give charity, perform pilgrimage, worship Allah and abandon some proscriptions for fear of Him, yet this was still not enough.

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6 Yunus (10): 31
The Meaning of *La ilaha ill'Allah*

The Second

What made them disbelievers and what made their blood and wealth lawful was that they did not testify to *Tawhid al-Uluhiyyah*, or divinity for Allāh alone, i.e. that only Allāh is to be supplicated, hope is to be placed in Him alone with no partner, succour is to be sought from Him to the exclusion of others, slaughtering is not done for the sake of any other, and vows are not consecrated to another, be it an Angel brought near or a Prophet who has been sent. Whoever seeks succour with others besides Allāh has disbelieved, whoever slaughters for the sake of others besides Allāh has disbelieved, and whoever consecrates vows to another has disbelieved.

The polytheists whom the Messenger of Allāh (ﷺ) fought would supplicate to the righteous such as the Angels, ‘Īsā and ‘Uzayr yet they were still ruled disbelievers even though they accepted that Allāh was the Creator, the Provider, and the regulator of all affairs.

When you have understood this, you will have understood the meaning of *La ilaha ill'Allah*. You will then realise that whoever cries out to a Prophet or an Angel, or calls on him or seeks succour from him has left the fold of Islam. This was the disbelief over which the Messenger of Allāh (ﷺ) fought the disbelievers at his time.

If one of the polytheists says, ‘We know full well that Allāh is the Creator, the Provider and the regulator of all affairs. However, these righteous could well be close to Allāh and we supplicate to them, consecrate vows to them, enter their (shrines) and seek succour with them seeking closeness to Allāh and intercession.’ The response is that this is the self-same belief held by Abū Jahl and those like him. They would supplicate to ‘Īsā, ‘Uzayr, the Angels and the
Awhy with the goal:

الذين يذيعون بين دونهم أولئك
鞍肉هم إلا لقرون إلى الله َوَلْيَعْلِنِنَّهُ إِنَّ اللَّهَ ﷺ

“Those who take protectors besides Him - ‘We only worship them so that they may bring us nearer to Allah.’”

وَيَكَادُونَ يَدْعُونَ رَبَّهُمْ مَنْ دُونِ اللّهِ
ما أَغْلَبَهُمْ وَلا يَنْفَعُهُمْ وَيَقُولُونَ هَتَّوْلاً ضَفَّعُوا
عَنَّهُمْ أَنْ يُؤْتُوا اللّهَ أَنْيَنَى مَا أَحْلَاهُمَّ فِي الْسُّمُوعِ وَلَا
فِي الأرض سَبَحَتْهُمْ وَكَفَّيَتَلَّهُمُ الْعَمَالِكَ

“They worship, instead of Allah, what can neither harm them nor help them, saying, ‘These are our intercessors with Allah.’ Say, ‘Would you inform Allah of something about which He does not know either in the heavens or on the earth?’ May He be glorified and exalted above what they associate with Him.”

Therefore, the disbelievers accepted Tawhid al-Rububiyyah. When they cried out to ‘Isa, the Angels and the Awliya’, their goal was to have them draw them nearer to Allah and have them intercede on their behalf. Some of the disbelievers, especially the Christians, would worship Allah day and night, withdrawing from this world to their hermitages, and giving charity to whoever came to them. Despite all this, they still remained disbelievers and enemies of Allah to spend an eternity in the Fire because of their belief in ‘Isa and the Awliya’ to whom they would supplicate, consecrate vows and

7 al-Zumar (39): 3
8 Yunus (10): 18
The Meaning of La ilaha ill'Allah

for whose sake they would slaughter. When you fully apprehend all that has preceded, you will then realise the reality of Islām that your Prophet (ﷺ) called to. You will realise that many people are far removed from it and you will fully realise the import of his words, “Islām began as something strange and it shall once again become something strange as it began.”

My brother, I admonish you of Allāh! Adhere to the foundations of your religion. Its beginning, its end, its core and its peak is the testification that none has the right to be worshipped save Allāh. Learn its meaning, love it, love those who live by it and make them your brothers even if they are far away. Disbelieve in all false gods, oppose them and hate those who love them or defend them. The same goes for those who refuse to rule the false gods, disbelievers or say that they are no concern of theirs or say, ‘Allāh does not require me to do anything with regards to them.’ This last person has lied against Allāh because He has obligated him to disbelieve in them and to wash his hands of them, even if they be his own brothers and children.

I admonish you of Allāh, stick resolutely to the above so that hopefully you can meet Him without having committed shirk. O Allāh, take us as Muslims when we die and join us with the company of the righteous!

We will conclude this treatise by quoting a verse which Allāh has mentioned in His Book that shows that the disbelief of the polytheists today is worse than the disbelief of those who the Messenger of Allāh (ﷺ) fought. Allāh, Most High, says,

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9 Muslim #145
When harm occurs to you at sea, those you call on vanish - except for Him alone! But when He delivers you to dry land, you turn away. Man truly is ungrateful.\(^{10}\) When stricken with harm, the polytheists of old abandoned their ‘sayyids’ and their ‘shaykhs.’ They did not turn to them for succour; instead they made the religion sincerely for Allāh and sought succour from Him alone. It was at times of ease that they would associate partners with Him. Now turn to the polytheists of today, you will see some of them, perhaps claiming to have knowledge, perhaps being devout in worship and abstaining from this world, standing and seeking succour with others besides Allāh when stricken with harm. Such a person could call on Ma‘rūf or ‘Abdu’l-Qādir al-Jilānī, or those better such as Zayd ibn al-Khaṭṭāb or Zubayr, or those even better such as the Messenger of Allāh (ﷺ). Worse, they could turn to false gods and rebellious disbelievers such as Shamsān, Idrīs (also called Ashqar), Yūsuf and others. Allāh’s Aid is sought!

\[\text{Allāh, Glorious is He, knows best.}\]

\[\text{All praise is due to Allāh in the beginning and the end.}\]

\[\text{Peace and blessings be upon the best of creation, Muhammad, his family and all of his Companions.}\]\(^{11}\)

\(^{10}\) \textit{al-Isra} (17): 67

\(^{11}\) \textit{Majmūʿah al-Tawḥīd al-Najdiyyah}, pp. 147-151
The Meaning of La ilaha ill'Allah
CHAPTER ONE

With the Name of Allah, the All-Merciful, the Most Merciful

And the saying of Allah,

\[\text{وَمَا أَخْلَفْتُ لِلَّهِ إِلَّا الرِّجَالَ وَالْجَنِّ إِلَّا لِيُعْبَدُونَ} \]

"I only created jinn and mankind to worship Me."\(^2\)

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\(^1\) 'Abdu'l-Rahmān ibn Hasan: I have in my possession a manuscript of the book written in the handwriting of the author, may Allah have mercy upon him, in which he proceeds to write, 'All praise is due to Allah. Peace and blessings be upon the Prophet and his family.'

\(^2\) *al-Dhārijat* (51): 56
"We sent a Messenger among every people saying: 'Worship Allāh and avoid all that is worshipped besides Him.' Among them were some whom Allāh guided but others received the misguidance they deserved. Travel about the earth and see the final fate of the deniers."3

"Your Lord has decreed that you should worship none save Him, and that you should show kindness to your parents. Whether one or both of them reach old age with you, do not say, 'Uff' to them out of irritation and do not be harsh with them but speak to them with gentleness and generosity. Take them under your wing out of mercy, with due humility and say: 'My Lord, show

3 al-Nahl (16): 36

The author often quotes the beginning of a verse and then writes, al-āyah or al-āyāt, meaning that he wants the reader to read to the end of the verse or set of verses in question. The translator, in such cases, has opted to quote the full verse.
them mercy as they did in looking after me when I was small."\textsuperscript{4}

\textit{Worship Allāh and do not associate anything with Him. Be good to your parents and relatives and to orphans and the very poor, and to the neighbours who are near you, and to the neighbours who are farther away, and to the companion at your side and travellers and those whom your right hands possess. Allāh does not love anyone vain or boastful.}\textsuperscript{5}

\textsuperscript{4} \textit{al-Isrā'} (17): 23-24

\textsuperscript{5} \textit{al-Nisa'} (4): 36
“Say: ‘Come and I will recite to you what your Lord has prohibited for you: that you do not associate anything with Him; that you are good to your parents; that you do not kill your children because of poverty - We will provide for you and them; that you do not approach indecency - outward or inward; that you do not kill any person Allah has made inviolate - except with the right to do so. That is what He instructs you to do so that hopefully you will use your intellect. And that you do not go near the property of orphans before they reach maturity - except in the best way; that you give full measure and full weight with justice - We impose on no self any more than it can bear; that you are equitable when you speak - even if a near relative is concerned; and that you fulfil Allah's contract. That is what He instructs you to do so that hopefully you will pay heed.' This is My Straight Path, so follow it. Do not follow other ways or you will be cut off from His Way. That is what He instructs you to do so that hopefully you will attain taqwa.”

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6 al-An'am (6): 151-153
Chapter One

Ibn Mas'ūd (rādiyAllāhu ‘anhu) said, ‘Whoever wants to see the will and testament of Muhammad (ﷺ) that he left behind and upon which is his seal, let him recite the saying of Allāh, Most High,

“Say: ‘Come and I will recite to you what your Lord has prohibited for you: ...’ This is My Straight Path, so follow it.”

Mu‘ādh ibn Jabal (rādiyAllāhu ‘anhu) reports, ‘I was riding double behind the Prophet (ﷺ) on a donkey. He asked me, “Mu‘ādh, do you know what Allah’s right upon the servants and the servant’s right upon Allah is?” I said, ‘Allāh and His Messenger know best.’ He said, “Allāh’s right upon the servants is that they only worship Him without associating anything with Him. The servant’s right upon Allah is that He not punish anyone who does not associate anything with Him.” I said, ‘Messenger of Allah, should I not convey this great news to the people?’ He said, “No, for they would (overly) rely upon it.” It is recorded by Bukhārī and Muslim.

7 al-An'am (6): 151-153

8 Tirmidhi #3070, Tabarānī, al-Kabir #10060, al-Awsat #1208.

The wording of Tirmidhi is, “Whoever wants to look at the testament upon which is the seal of Muhammad, let him recite these verses...” The wording of Tabarānī is, “Whoever wants to read the testament of Muhammad (ﷺ) upon which is his seal, let him recite...”

Tirmidhī said that it was ḥasan gharīb and Albānī, Takhrij al-Tirmidhī said that the isnād was dā‘if.

Abū ‘Ubayd, Fadā’il al-Qur‘ān, p. 275 records a similar statement from al-Rabī‘ ibn Khuthaym who said, “Do you want to receive a sealed testament from Muhammad (ﷺ)?” He then recited the above quoted verses of al-An'am. The isnād is saḥīḥ.

9 Bukhārī #2856-5967-6267-6500-7373, Muslim #30

74
Issues:

1) The wisdom in the creation of jinn and man.
2) Worship\(^1\) is \textit{Tawhid} because it was over the latter that enmity arose.\(^1\)
3) Whoever does not meet the requirements of \textit{Tawhid} has not worshipped Allāh. It is in this sense that Allāh says,

\begin{quote}
ولا أستمتعون ما أعبد
\end{quote}

"And you are not servants of who I worship."\(^1\)

4) The wisdom in sending the Messengers.
5) The message was delivered to every nation.
6) The religion of the Prophets is one and the same.
7) The issue of paramount importance: worship of Allāh can only come about by rejecting all that is worshipped besides Him.\(^1\)

It is in this sense that Allāh says,

\begin{quote}
فمن يكفر بالله ويتوب على مولى من له فقوم

أقسم بالله ألا أنصم على الله مجنون
\end{quote}

\(^1\) ar: 'ibādah

\(^1\) Ibn 'Uthaymīn: Meaning that worship is founded upon \textit{Tawhid}, as such any action of worship that is devoid of \textit{Tawhid} is not worship. This is further consolidated by the fact that some of the Salaf explained His saying, "...to worship Me" to mean, 'Single Me out for \textit{Tawhid}.' The author’s derivation that worship is \textit{Tawhid} fully conforms to this explanation, may Allāh have mercy upon him. The enmity referred to is the enmity between the Messenger (ﷺ) and the Quraysh.

\(^1\) al-Kāfīrūn (109): 3

\(^1\) ar: al-Taghūt
"Anyone who rejects what is worshipped besides Him and has faith in Allah has grasped the Firmest Handhold which will never give way..."14

8) \(\text{Tāghūt}\) is a generic term referring to everything that is worshipped besides Allah.

9) The great importance of the three unequivocal verses of \(\text{Surah al-An'am}\) in the view of the Salaf. They list ten injunctions, the first being the proscription of \(\text{shirk}.\)

10) The unequivocal verses of \(\text{Surah al-Isrā'}\) which list eighteen injunctions, commencing with,

\[
\text{لا تَسْتَعْلَى مَعَ اللَّهِ أُمَلَأَءاً ذَّلِيلًا مَّتَاعًا أَعْنَابًا}
\]

"Do not set up any other god along with Allah and so sit there reviled and forsaken."15

and ending with,

\[
\text{وَلا تَسْتَعْلَى مَعَ اللَّهِ أُمَلَأَءاً أَهْلَفَتْهَا فِي جَهَنَّمَ مَلَامًا}
\]

"Do not set up another god along with Allah and so be thrown into Hell, blamed and driven out."16

14 \(\text{al-Baqarah (2): 256}\)

15 \(\text{al-Isrā'} (17): 22\)

16 \(\text{al-Isrā'} (17): 39\)
with Allāh, Glorious is He, alerting us to the great import of these injunctions with His words,

\[\text{ذَلِكَ مِمَّا أَوْحَى إِلَيْكُمْ رَبُّكَ مِنَ الْهُدَى} \]

"That is part of the wisdom your Lord has revealed to you."\(^{17}\)

11) The verse of Sūrah al-Nisd\' which is also called the Verse of the Ten Duties. Allāh, Most High, begins it by saying,

\[\text{وَأَعْبَدُوا اللَّهَ وَلَا شَرْكَةَ لَهُ وَسَيَتْنَى} \]

"Worship Allāh and do not associate anything with Him." \(^{18}\)

12) Note the will of the Messenger of Allāh (ﷺ) at his death.
13) Knowing Allāh’s right upon us.
14) Knowing the servant’s right upon Him if they fulfil His right.\(^{19}\)
15) This issue was unknown to most of the Companions.\(^{20}\)

\(^{17}\) al-Isrā' (17): 39

\(^{18}\) al-Nisd\' (4): 36

\(^{19}\) Ibn ‘Uthaymīn: the servants cannot obligate Allāh to do anything, instead Allāh has obligated this upon Himself as pure grace. Allāh, Most High, says, "Allāh has made mercy incumbent on Himself. If anyone among you does evil out of ignorance and then, afterwards, repents and puts things right, He is Ever-Forgiving, Most Merciful." [al-An’am (6): 54]

\(^{20}\) Duwaish: since this issue was unknown to Mu‘ādh despite his knowledge, and since he asked permission to convey this information to the people and was prohibited from doing so for fear that they would overly rely on it, this shows that they did not know about it.
Chapter One

16) The permissibility of withholding knowledge for an overriding benefit.
17) The recommendation of giving good news to a Muslim so as to delight him.
18) The fear of overly relying upon the vastness of Allāh's mercy.
19) The questioned saying, ‘Allāh and His Messenger know best’ when asked about something that he does not know.21
20) The permissibility of imparting knowledge to some people to the exclusion of others.
21) His (ﷺ) riding a donkey with someone seated behind him shows his humbleness.
22) The permissibility of riding double on an animal.22
23) The excellence of Mu‘ādh ibn Jabal.
24) The great importance of this issue.

21 Fawzān: This is said during the Prophet’s lifetime, after his passing away one only says, ‘Allāh knows best,’ because the Prophet (ﷺ) has moved on to the Highest Company. Allāh, Glorious is He, has granted His Messenger vast knowledge, “Allāh has sent down the Book and Wisdom to you and taught you what you did not know before. Allāh’s favour to you is indeed immense.” [al-Nisa’ (4): 113] Therefore, during his lifetime he would answer questions, but after his death, he had completed his message, conveyed the religion completely and clearly, and moved onto his Lord, so he will not now answer any questions. cf. Duwaish.

Some scholars, such as ibn ‘Uthaymīn, stated that it was permissible to say, ‘Allāh and His Messenger know best,’ in issues of religion, but not in other issues. So one could give this response to the question, ‘Can one fast on the Day of ‘Īd,’ for example, but not to the question, ‘Will it rain tomorrow?’ where one would just say, ‘Allāh knows best.’

22 provided that it is not harmful or overly burdensome on the animal.
Allāh, Most High, says,

الَّذِينَ آمَنُوا وَأَنْبِيَاتَنَا إِيَّهُمُ يُبَيِّنُونَ لَهُمْ أَلْبَابَهُمْ

“Those who have faith and do not mix up their faith with wrongdoing, they are the ones who are safe; it is they who are guided.”

‘Ubādah ibn al-Ṣāmit reports that the Messenger of Allāh (ﷺ) said, “Whoever testifies that none has the right to be worshipped save Allāh alone who has no partner, that Muhammad is His servant and Messenger, that ‘Īsā is the servant of Allāh, His Messenger, His

1 *al-An'am* (6): 82
word that He directed to Maryam and a spirit from Him, that Paradise is true and the Fire is true: Allāh will grant him entry into Paradise whatever his deeds.” It is recorded by Bukhārī and Muslim.2

They also record the ḥadīth of ‘Ithbān that the Prophet (ﷺ) said, “Allāh has prohibited the Fire from whoever says, ‘None has the right to be worshipped save Allāh,’ desiring thereby the face of Allāh.”3

Abū Sa‘īd al-Khudrī reports that the Messenger of Allāh (ﷺ) said, “Mūsā said, ‘My Lord, teach me something with which I could remember You and invoke You.’ He replied, ‘Mūsā, say, “None has the right to be worshipped save Allāh.”’ He said, ‘My Lord, but all Your servants say this!’ He said, ‘Mūsā, were the seven heavens and all they contain besides Me and the seven earths placed on one side of a scale, and “None has the right to be worshipped save Allāh” on the other, it would outweigh the former.” It is recorded by ibn Ḥībbān and Ḥākim who declared it șāhīh.4

2 Bukhārī #3435 and Muslim #28

3 Bukhārī #425-1186-5401-6423-6938 and Muslim #263


Ḥākim #1936 said it was șāhīh with Dhahabī agreeing. It was also ruled șāhīh by ibn Ḥībbān #6218 and ibn Ḥaḍrāt, Fatḥ al-Bārī, vol. 11, pg. 208. Haythamī, vol. 10, pg. 82, said, ‘Its narrators have been declared thiqāh although they have weakness.’

It was declared da‘īf by Albānī, Da‘īf al-Targhib #923 and Arna‘ūt, Takhrij Sharh al-Sunnah, vol. 5, pg. 55, Takhrij ibn Ḥībbān, vol. 14, pg. 102

Ibn Abī Shaybah #29463 records this as a saying of Ka‘b al-Ahbar and perhaps this is the stronger position.

Abūdūrāh #6583-7101 records on the authority of ‘Abdullāh ibn ‘Amr that the
PURITY OF FAITH

Tirmidhi records the hadeeth of Anas who said he heard the Messenger of Allah (ﷺ) saying, “Allah, Most High, says, ‘Son of Adam, were you to come to Me with the likes of the earth in sins, but you were to meet Me without associating anything with Me, I would come to you with the likes of it in forgiveness.’” Tirmidhi ruled it hasan.⁵

Issues:

1) The vastness of Allah’s grace.
2) The ample reward of Tawhid with Allah.
3) That alongside this, it also expiates sins.
4) Exegesis to the verse of Surah al-An'am.
5) Ponder the five things mentioned in the hadeeth of 'Ubadah.
6) If you combine this hadeeth with the hadeeth of ‘Itbān and (the hadeeths) that follow, the meaning of, ‘None has the right to be worshipped save Allah’ will become clear to you as will

Prophet (ﷺ) said, “On his deathbed, Nūḥ said to his son, ‘I enjoin you to none has the right to be worshipped save Allah because if the seven heavens and the seven earths were placed on one side of the scale, and this statement placed on the other, it would outweigh them. Were the seven heavens and the seven earths a seamless ring - unknown where it begins or ends, this statement would shatter them.’”

Hākim #154 ruled it saḥīḥ with Dhahabi agreeing. Ibn Kathīr, al-Bidyah, vol. 1, pg. 119, said it was saḥīḥ. Haythami, vol. 4, pg. 219; vol. 5, pp. 133, 142, said the narrators of Ahmad were trustworthy and precise. It was also ruled saḥīḥ by Albānī, al-Sahīhab #134, Sahīh al-Targhib #1530-1532 and Arna’ūṭ.

⁵ Tirmidhi #3540 who said it was hasan gharīb, Tabarānī, al-Awsat #4305

It was also declared ḥasan by Ibn Hajr and Sakhwī as per ibn ‘Allān, al-Futūḥat al-Rabbnīyyah, vol. 7, pg. 283, and it was also ruled ḥasan by Albānī, Sahīh al-Targhib #1616. Ibn Rajab, Jamī’ al-Ulūm said that the isnād had no problem with it.

Muslim #2687 records on the authority of Abū Dharr that the Messenger of Allah (ﷺ) said, “Whoever meets Me with the likes of the earth in sins but has not
the error of those deceived.

7) Note the pre-requisite stated in the ḥadīth of 'Ibtān.

8) The Prophets were in need of being alerted to the excellence of, 'None has the right to be worshipped save Allāh.'

9) Note the fact that it outweighs all of creation, this despite the fact that many of those who articulate it find their scales light.⁶

10) A textual proof that the earths are seven in number like the heavens.

11) The heavens have inhabitants.

12) Affirmation of the Attributes contrary to the way of the Ashā'irah.⁷

13) When you understand the ḥadīth of Anas, you will understand that his saying in the ḥadīth of 'Ibtān, "Allāh has prohibited the Fire from whoever says, 'None has the right to be worshipped save Allāh,' desiring thereby the face of Allāh," refers to the abandonment of shirk and not mere articulation upon the tongue.

14) Ponder the fact that both ‘Īsā and Muhammad (ṣallalla‘alá ‘a‘ṣār) were referred to as servants of Allāh and His Messengers.⁸

⁶ Duwaish: because the person articulating it has not actualised it outwardly or inwardly, or he has not met all of its pre-requisites, pillars and requirements. Ibn ‘Uthaymīn: as such the problem lies with the person stating it, not the actual statement itself.

⁷ Ibn ‘Uthaymīn: some texts have, ‘contrary to the way of the Mu‘ātilah, the Nullifiers,’ and this is better as it is more general.

⁸ Duwaish: Thus closing the doors to extremism and negligence. Understanding that they are servants prevents one from going to extremes and exaggerating. Understanding that they are Messengers prevents one from negligence and falling short which would be to leave due veneration of them, not to follow them and not to believe in them.
15) Understanding the particularisation of 'Isā as being Allah’s word.
16) Understanding his being a spirit from Him.9
17) Understanding the excellence of having faith in Paradise and Hell.
18) Understanding his saying, “Whatever his deeds.”10
19) Knowing that the Scale has two plates.11
20) Understanding the mention of the face (of Allah).

9 Ahmad #21232 and Tabārī, vol. 10, pg. 557 record that Ubayy ibn Ka’b said, “Isā is one of the souls that Allah created and made to speak when He asked, “Am I not your Lord?” [al-A’rāf (7): 172]. He sent it to Maryam and it entered through her mouth.’

Ḥākim #3255 said it was saḥīh with Dhahābi agreeing. Albānī, Tahaqīq Mishkāt #122 said the isnād was hasan.

Imām Ahmad, al-Radd ‘alā ’Ijtimā‘īyyah, pg. 32 said, “from Hīm, i.e. by His command was the soul placed in him. In the same sense, Allah says, “And He has made everything in the heavens and everything on the earth subservient to you. It is all from Him.” [al-Jāthiyah (45): 13], i.e. by His command.’

10 ‘Uthmān al-Tamimī: “Whatever his deeds,” so long as shirk, is avoided. However, good works must exist since they are the means for entry into Paradise straight away.’

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11 Ibn ‘Uthaymīn: What seems clear is that the hadīth mentions a similitude, i.e. the saying, ‘None has the right to be worshipped save Allāh,’ weighs more than everything else; the hadīth is not talking about the Scale that will be in the Hereafter. It would seem that the author’s mind inadvertently slipped to thinking about the Scale of the Hereafter.
CHAPTER THREE

Whoever perfects *Tawhīd* will enter Paradise without account

Allāh, Most High, says,

> إِنَّا إِبْرَاهِيمَ كَانَ أُمَّةً فَانَا لِلَّهِ جَيِّدًا وَلَكَ مِنَ الشَّرِّيْكِينَ

"Ibrāhīm was a community (to himself), exemplary, obedient to Allāh and a man of pure natural belief, he was not of the polytheists."\(^1\)

> وَالَّذِينَ هُمُ الْكُفَّارُ لَنْ يَشْرَكُواْ

"...those who do not associate anything with their Lord."\(^2\)

It is reported on the authority of Ḥuṣayn ibn ‘Abdu’l-Raḥmān

\(^1\) *al-Nahl* (16): 120

\(^2\) *al-Mu’minūn* (23): 59
who said, 'I was with Sa'íd ibn Jubayr (radiyAllahu 'anhu) when he asked, “Who amongst you saw the shooting star last night?” I replied, “I did.” Then I said, “But I was not praying, rather I had been stung by a scorpion.” He asked, “What did you do?” I replied, “I performed ruqyâ.’” He asked, “What led you to do that?” I replied, “A hadith that Sha’bî narrated to us.” He asked, “What did Sha’bî narrate to you?” I replied, “He narrated to us on the authority of Buraydah ibn Ḥuṣayb that (the Prophet(ﷺ)) said, ‘There is no ruqyâ’ except in the case of an evil eye or a poisonous (sting).’”

He said, “The one who follows what he has heard has done well, however ibn ‘Abbâs narrated to us that the Prophet (ﷺ) said, ‘The nations were presented to me. I saw a Prophet, and with him was a small party of people. (I saw a Prophet), and with him were one or two people. (I saw a Prophet), and there was no one with him at all. Then a great throng of people were raised before me and I thought that they were my nation, but I was told, “This is Mûsâ and his people. However, look to the horizon.” I looked and I saw a huge throng of people and I was told, “This is your nation, amongst them are seventy thousand who shall enter Paradise without account or punishment.” He then rose and entered his house.” The people began to surmise who they could be: some thought that they were those who accompanied the Messenger of Allah (ﷺ), some thought that they were those who were born in Islam and had never associated partners with Allah, and they mentioned other possibilities. Then the Messenger of Allah (ﷺ) came out and they informed him (of their discussion). He said, “They are those who do not ask for ruqyâ,’ they do not ask for cauterisation, they do not

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3 ar: irtaqayt, translated here as, ‘I performed ruqyâ.’ Linguistically, irtaqayt can also mean istarqayt, ‘I asked (someone) to perform ruqyâ on me,’ and it is in this sense that some have understood this statement of the hadith. cf. Ibn ‘Uthaymîn, vol. 1, pg 93

4 ar: lâ yastarqûn
seek omens, and they completely rely on their Lord.” ‘Ukkāshah ibn Miḥsān stood and said, “Messenger of Allāh, invoke Allāh to make me one of them!” He said, “You are one of them.” Then another man stood and said, “Invoke Allāh to make me one of them.” He said, “‘Ukkāshah has preceded you.”’

Issues:

1) Understanding the differing levels of people vis-a-vis Tawḥīd.

2) What does perfecting Tawḥīd mean?

3) Allāh’s commendation of Ibrāhīm by stating that he was not of the polytheists.

4) His commending the elite of the Awwāliyā’ by stating that they were secure of shirk.

5) Leaving ruqā’ and cauterisation is part of the perfection of Tawḥīd.

6) The common feature of these qualities is absolute reliance, tawakkull.

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5 Bukhārī #3410-5705-5752-6472-6541 and Muslim #220. The wording quoted above is that of Muslim except that the wording of Muslim has Huṣayn saying, “I asked (someone) to perform ruqā’ on me.”

6 Ibn ‘Uthaymin: i.e. purging it of shirk. This is done through three things: 1) knowledge that allows a person to grasp the issue 2) belief which ensues from knowledge 3) submission which ensues from knowledge and belief.

7 i.e. not asking anyone to perform ruqā’ or cauterisation on them. As for doing it on others, or having it done on oneself without asking, this does not render a person undeserving of the reward mentioned in the hadith.

8 Sūlyāmān ibn ‘Abdullāh: which leads a person to truthfully and sincerely resort to Him alone and to rely on Him alone in his very heart. This is the support and foundation of singling Allāh out alone and it is peak of perfecting Tawḥīd. From it
7) The depth of the Companion’s knowledge in that they knew that they could only attain this through action.
8) Their great desire for good.
9) The excellence of this nation in both quantity and quality.
10) The excellence of Mūsā’s companions.⁹
11) The nations being presented to him (الملک).
12) Each nation will be resurrected with its respective Prophet.
13) Those who responded to the Prophets are few.
14) A Prophet who had no response at all will come alone.
15) The fruit of this knowledge: not to be deceived by large numbers and not to be averse to small numbers.¹⁰
16) The leeway in performing ڑےا for the evil eye and a poisonous (sting).¹¹

sprouts every spiritual station such as love, fear, hope and being content with Allāh as Lord and God, and being content with His decree. The servant may even reach such a state that he feels delight at being tried and tested, considering it one of Allāh’s blessings! Glory be to Allāh who bestows His grace on whoever He wills.

⁹ Ibn ‘Uthaymin: derived from his (الملک) saying, “Then a great throng of people were raised before me.” It could be said that it would have been more accurate to say, ‘The great number of Mūsā’s followers,’ as this would be more in line with the import of the hadīth.

¹⁰ The author, Masā’il al-Jāhilīyyah #5 said, ‘One of their (the People of Jāhilīyyah) greatest tenants is to be deceived by the majority. They rely on it as proof to show that something is correct, and that something is regarded strange or attracts a small following is adduced as evidence of its falsity. (His call) came with the opposite message and this is clarified in numerous verses of the Qur’ān.’

Allāh, Most High, says, “If you obeyed most of those on earth, they would misguide you from Allāh’s Way. They follow nothing but conjecture and they are only guessing.” [al-An’ām (6): 116], “Say, ‘Knowledge of it rests with Allāh alone but most people do not know that.’” [al-A‘rāf (7): 187], “We did not find many of them worthy of their contract, We found most of them deviators.” [al-A‘rāf (7): 102], “But very few of My servants are thankful.” [Saba’(34): 13]

¹¹ cf. Chapter 8
17) The depth of the knowledge of the Salaf due to his saying, "The one who follows what he has heard has done well." Through this it is known that the first hadith does not contradict the second.

18) The Salaf were far removed from praising a person for qualities he did not have.

19) His saying, "You are one of them," is one of the signs of Prophethood.

20) The excellence of 'Ukkâshah.

21) The usage of allusions.

22) His fine conduct.

12 Duwaish: i.e. Sa'id endorsed what he did but then directed him to a better course of action. Therefore there is no contradiction.

13 Ibn 'Uthaymin: derived from his saying, "'Ukkâshah has preceded you," since, in reality, this wasn't the actual factor behind (the Messenger's) refusal. The real reason was either that the person was a hypocrite and as such the Prophet did not want to include him amongst the seventy thousand, or the reason was that he feared that the door would open and people who were not deserving of this ranking would ask for it.

14 Duwaish: in that he did not offend the person by directly saying, 'you are not one of them,' instead he said, "'Ukkâshah has preceded you."
CHAPTER FOUR

Fearing *Shirk*

Allah, Mighty and Magnificent, says,

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إِنَّ اللَّهَ لاَ يُغْفِرُ أَن يُشْرَكَ بِهِ وَيُغْفِرُ مَا تَعْمَلُونَ
ذَلِكَ لَبِنْ ذَٰلِكَ وَمَن يَشْرَكُ بِاللَّهِ فَقَدْ فَتَنَّى أَنَّهَا عَظِيمَةُ
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"Allah does not forgive anything being associated with Him but He forgives whoever He wills for anything other than that..."¹

The Beloved, *al-Khalil* (‘alayhis-salām), said,

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وَأَخْشَاهُ الَّذِي أَنْتَ أَسْتَضْحَاكَ
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"Keep me and my sons from worshipping idols."²

¹ *al-Nisā* (4): 48, 116

² *Ibrāhīm* (14): 35
Chapter 4: Fearing Shirk

It is mentioned in a hadith, “The thing I fear most for you is minor shirk,” and when asked what it was, he replied, “Ostentation.”

It is reported on the authority of ibn Mas‘ūd that the Messenger of Allāh (ﷺ) said, “Whoever dies in a state wherein he is supplicating to a rival instead of Allāh will enter the Fire.” It is recorded by Bukhārī.

Muslim records the hadith of Jābir that the Messenger of Allāh (ﷺ) said, “Whoever meets Allāh not having associated anything with Him will enter Paradise. Whoever meets Him having associated something with Him will enter the Fire.”

Issues:

1) Fearing shirk.
2) Ostentation⁶ is a type of shirk.
3) It is minor shirk.
4) It is what is feared most for the righteous.

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³ Ahmad #23630-23631-23636, Tabarānī, al-Kabīr #4301 on the authority of Mahmūd ibn Labīd.
It was ruled šāhīh by ibn Khuzaymah #937 and Albānī, al-Sahihah #951, Sahih al-Targhib #32. It was declared hasan by ibn Hajr, Bulugh al-Maram, pg. 302 and Arna‘ūt, Tahqiq Musnad, vol. 39, pg. 39 and its isnād was ruled jayyīd by Mundhīrī, Targhib, vol. 1, pg. 69. Haythamī, Majma‘ al-Zawā‘id, vol. 1, pg. 102 said, ‘Its narrators are those of the Ṣaḥīḥ.’
   cf. Chapter 36

⁴ Bukhārī #1238-4497-6683

⁵ Muslim #93

⁶ ar: riya'
5) The proximity of Paradise and Hell.7
6) The proximity of both has been mentioned together in one hadith.
7) Whoever meets Him not having associated anything with Him will enter Paradise. Whoever meets Him having associated something with Him will enter the Fire even if he be the most devout of people.
8) The paramount importance of the Beloved asking that he and his sons be saved from worshipping idols.
9) His considering this to be the state of the majority8 due to His saying,

"My Lord! They have misguided many of mankind."9

10) It10 contains an explanation of, 'La ilaha illAllah,' as was mentioned by Bukhārī.11
11) The excellence of a person who is secure from shirk.

7 cf. Chapters 10, 64

8 Ibn `Uthaymīn: The verse the author quotes does not mention majority, it mentions many. The two words do not convey the same meaning. This is why Allāh, Most High, says about the children of ʿĀdam, ‘We have favoured them greatly over many We have created,’ [al-Isrā’(17): 70] and He did not say, ‘...over the majority...’ or, ‘...over creation...’ Therefore man has been favoured over many of those Allāh has created, but they are not the most noble creation with Allāh even though He has ennobled them.

9 Ibrāhīm (14): 36

10 Khūdāyr: The ḥadīth of ibn Masʿūd or the entire chapter. The first is more likely.

11 Khūdāyr: Bukhārī mentions the ḥadīth of ibn Masʿūd in the chapter headed, "Some people set up rivals with Allāh, loving them as they love Allāh." [al-Baqarah (2): 165]
CHAPTER FIVE

Calling to the testimony that

None has the right to be worshipped save Allāh

Allāh, Most High, says,

قُلْ هَذِهِ
سَبِيلِي أَدْعُوُّ إِلَى اللَّهَ عَلَى بِصِرَاطِهِ بِعِيدٍ وَمَنْ أَتَمَّ مِنْ أَمْرِي وَسُبْحَانَ

"Say: 'This is my way, I call to Allāh upon clear knowledge, I and all who follow me.' Glory be to Allāh, I am not one of the polytheists."1

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Both this chapter heading and the hadīth mention setting up rivals with Allāh. Therefore the intended meaning of *La ilāha illAllāh*, as mentioned by Bukhārī, would be to forsake supplicating to, or loving, or worshipping rivals or gods alongside Allāh. Allāh knows best.

1 *Yūsuf* (12): 108
Ibn 'Abbās reports that when the Messenger of Allāh (ﷺ) sent Mu‘ādh to Yemen he told him, “You are going to a nation of the People of the Book so let the first thing you call them to be the testimony that none has the right to be worshipped save Allāh,” another narration has, “that they single Allāh out alone,” (the ḥadīth continues), “If they obey you in this, tell them that Allāh has obligated five prayers every day and night. If they obey you in this, tell them that Allāh has obligated alms upon them which is to be taken from the rich and given to the poor. If they obey you in this, then avoid their prized property and beware of the supplication of the oppressed for there is no veil between it and Allāh.” It is recorded by Bukhārī and Muslim.²

They also record on the authority of Sahl ibn Sa‘d that, on the Day of Khaybar, the Messenger of Allāh (ﷺ) said, “Tomorrow, I will give the flag to a man who loves Allāh and His Messenger and who Allāh and His Messenger love, at his hands Allāh will grant victory. The people spent the night discussing who would be given the flag; when morning came, all of them went to the Messenger of Allāh (ﷺ), each person hoping to be the one. He asked, “Where is ‘Alī ibn Abī Talib?” He was told, ‘He is suffering an ailment in his eyes.’ He said, “Send for him,” and he was brought. He spat in his eyes and supplicated for him upon which he was cured, so much so that it seemed that he had never been afflicted in the first place. He

² Bukhārī #1395 with the words, “...so let the first thing you call them to be the testimony that none has the right to be worshipped save Allāh and that I am the Messenger of Allāh...” Bukhārī #1458 with the words, “...so let the first thing you call them to be the worship of Allāh...” Bukhārī #1496-4347 with the words, “...so let the first thing you call them to be the testimony that none has the right to be worshipped save Allāh and that Muhammad is the Messenger of Allāh.”

A summarised version is recorded by Bukhārī #2448. The ḥadīth is also recorded by Muslim #19.

The second narration is recorded by Bukhārī #7371-7372.
Chapter 5: Calling to the testimony that None has the right to be...

gave him the flag and said, “Advance with ease until you alight in their quarter and then call them to Islām and inform them of what is incumbent on them regarding the rights of Allāh, Most High. By Allāh, were Allāh to guide one person through you, it would be better for you than having red camels.” The meaning of yadūkūn is yakhdūn, discussing.

Issues:

1) Calling to Allāh is the way of those who follow him (ṣīḥ).
2) Note the (necessity of) sincerity since many people, while calling to the truth (actually end up) calling to themselves.
3) Sure knowledge⁴ is an obligation.
4) A sign of true Tawḥīd is that it absolves Allāh, Most High, of all defect.⁵
5) Part and parcel of the filth of shirk is that it attributes deficiency to Allāh.⁶
6) One of the most important points: distancing the Muslim from the polytheists lest he become one of them, even if he

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3  Bukhārī #2942-3009-3701-4210 and Muslim #2406. They also record this on the authority of Salamah ibn al-Akwa' and Muslim records it on the authority of Abū Hurayrah.

4  ar: basirah

5  Duwaish: derived from His words, “Glory be to Allāh, I am not one of the polytheists,” which shows that Allāh has been absolved of having a partner. This then proves that worshipping Allāh alone, i.e. Tawḥīd, is something good, enjoined and the objective.

6  Duwaish: derived from the same verse. The fact that Allāh has absolved Himself of having a partner shows that it is something vile and unbefitting.
PURITY OF FAITH

does not actually commit shirk."

7) *Tawhid* is the first obligation.

8) One must commence with that before anything else, even the prayer.

9) The meaning of “single out Allāh alone,” is the self-same meaning as the testimony that ‘none has the right to be worshipped save Allāh.’

10) It is well possible that a person be one of the People of the Book, yet be ignorant of what the testimony means, or know its meaning but not act by it.

11) Teaching is done in stages.

12) Commenc ing with the most important issues first.

13) Who is to be given zakāt.

14) The scholar clarifying doubts to the student."

15) The proscription of taking prized property.

16) Avoiding the supplication of the oppressed.

17) This supplication is not veiled.

18) A sign of *Tawhid* is the hardship, hunger and illnesses faced by the Master of the Messengers and the elite of the *Awliya‘*.

19) His statement, “I will give the flag...” is one of the signs of Prophethood.

20) His lightly spitting in ‘Ali’s eyes is also one of the signs of Prophethood.


22) The excellence of the Companions in that they spent the night in discussion rather than being distracted by the glad tidings of victory.

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7 Ibn ‘Uthaymīn: derived from His saying, “I am not one of the polytheists,” *min al-mushrikin*, as opposed to, ‘I am not a polytheist,’ *wa ma ana mushrik*.

8 Ibn ‘Uthaymīn: derived from, “which is to be taken from the rich and given to the poor,” which clarifies who gives the alms and who receives it.

9 as happened during the Battle of Khaybar.
23) Faith in the decree: the flag was given to one who did not crave it rather than those who did.
24) The fine conduct displayed in his saying, “Advance with ease...”
25) Calling to Islām before engaging in war.
26) (Fighting) is legislated against those who have already been called (to Islām) and those who have been fought in the past.
27) Calling with wisdom due to his saying, “Inform them of what is obligatory upon them.”
28) Knowing the right of Allāh in Islām.
29) The reward of a person through whom another was guided.
30) Taking an oath when passing verdict.10

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10 Ibn ‘Uthaymīn: derived from “By Allāh, were Allāh to guide...,” however, it is only desirable to take an oath when passing verdicts if there is a benefit in doing so because, otherwise, the questioner might think that the scholar is taking an oath because he is doubtful of his response. If there is a benefit, a person can take an oath at the onset or in his response, on occasion it may even become required to do so.

The author himself mentions something similar in Chapter 9, point 10.
CHAPTER SIX

The explanation of Tawhid
and the testification that
None has the right to be worshipped save Allāh

Allāh, Most High, says,

أَوْلَيْكَ الْلَّهُينَ
بِذَاتٍ يَبِغُونَ إِلَى رَبِّهِمْ الْوَسْبِيلَةَ أَنْ تَأْتِيَ وَيَجُونُ
رَحْمَتَهُ وَيُغَافِرُ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَخْوَدًا

"Those they call on are themselves seeking the means by which they might approach their Lord, (striving) as to which of them are the closest to Him, and are hoping for His mercy and fearing His punishment. The punishment of your Lord is truly something to be feared."

1 al-Isra' (17): 57
Chapter 6: The explanation of Tawhid & the testimony that...

“When Ibrahim said to his father and his people, ‘I am free of everything you worship, except for Him who brought me into being, who will certainly guide me,’ he made it an on-going word among his descendants so that perhaps they might turn back.”

“They have taken their rabbis and monks as lords besides Allah, and also the Messiah, son of Maryam. Yet they were commanded to worship only one God. There is none worthy of worship save Him! Glory be to Him above anything they associate with Him!”

“Some people set up rivals to Allah, loving them as they

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2 al-Zukhruf (43): 26-28

3 al-Tawbah (9): 31.
This verse is discussed again in Chapter 38.

98
love Allāh. But those who have faith have greater love for Allāh.”

The Şahih records that the Prophet (ﷺ) said, “Whoever says, ‘None has the right to be worshipped save Allāh’ and disbelieves in all that is worshipped besides Allāh, his property and wealth become inviolable and his reckoning lies with Allāh.”

This topic is explained in the chapters that follow.

Explained here is the issue of paramount importance, the cardinal point: Tawhid and the testimony (of faith). It is expounded on through clear examples, one of which is the verse of al-İsra which repudiates the polytheists who would supplicate to the righteous and explains that this is an act of major shirk. Another example is the verse of al-Bara’a which explains that the People of the Book took their rabbis and monks as lords besides Allāh despite being ordered to worship only God. The commentary to this verse leaves no doubt that they obeyed their scholars and worshippers in sin, not that they actually supplicated to them. Another example is the pronouncement of al-Khalil (‘alayhis-salām) to the disbelievers, “I am free of everything you worship, except for Him who brought me into being,” because in this statement he made only one exception to their objects of worship: his Lord. Allāh, Glorious is He, then stated that this absolution and this allegiance exemplifies the meaning of the testimony that none has the right to be worshipped save Allāh, “he made it an on-going word among his descendants so that perhaps they might turn back.”

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4 al-Baqarah (2): 165
This verse is discussed again in Chapter 31.

5 ar: La ilaha illAllāh

6 Muslim #23 on the authority of Abū Mālik on the authority of his father.
Yet another example is the verse of *al-Baqarah* concerning the disbelievers about whom Allah, Most High, says, "They will never emerge from the Fire." He mentions that they love their partner-gods as they love Allah thereby showing that they had a great love for Allah, yet this was not enough to make them Muslims. So what then would be the case of a person who loves his partner-god more than Allah? What then of a person who does not love Allah at all and just loves his partner-god?!

A final example is his (ﷺ) saying, "Whoever says that none has the right to be worshipped save Allah and disbelieves in all that is worshipped besides Allah, his property and wealth become inviolable and his reckoning lies with Allah." This is one of the greatest statements clarifying the import of, 'none has the right to be worshipped save Allah,' because he did not consider mere articulation of the testimony enough to safeguard blood and property, indeed not even knowledge of its meaning alongside its articulation, indeed not even acknowledgement of it, indeed not even supplicating to Allah alone without any partner; rather blood and property only become inviolable once one appends disbelief in all that is worshipped besides Allah (to the above). If a person was to be in doubt or refrain (from taking a stance), his blood and property would not be inviolate.

Great indeed is this issue, it is worthy of notice and not to be forgotten. The explanation given is clear to the utmost, and the proofs that furnish this understanding are categorical and incontestable.

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7 *al-Baqarah* (2): 167
8 This point is addressed further in Chapter 31.
CHAPTER SEVEN

It is an act of 

shirk

to wear rings or threads or the likes in order to remove adversity or curb it

Allāh, Most High, says,

"Say, 'Tell me then, the things that you invoke besides Allāh - if Allāh intended some harm to me, could they remove His harm, or if He intended some mercy for me, could they withhold His mercy?' Say, 'Sufficient for me is Allāh; in Him those who trust must put their trust.'"

1 al-Zumar(39):38
Chapter 7: It is an act of shirk to wear rings or threads or the likes...

It is reported on the authority of 'Imran ibn Ḥuṣayn that Allāh’s Messenger (ﷺ) saw a man with a brass ring in his hand and enquired, “What is this?” He replied, ‘(It is protection) from infirmity.’ The Prophet (ﷺ) said, “Remove it for it will only increase you in weakness. Were you to die whilst wearing it, you would never be successful.” It is recorded by Ahmad with an acceptable isnād.2

He also records on the authority of 'Uqbah ibn 'Āmir (radiy-Allāhu 'anhu) that the Messenger of Allāh (ﷺ) said, “Whoever wears a talisman,3 may Allāh not see his wishes fulfilled; and whoever wears a

2 Ahmad #20000, ibn Hibbān #6085, Bayhaqi, al-Kubra, vol. 9, pg. 350
The wording of ibn Hibbān #6085 and Ṭabarānī, al-Kabīr, vol. 18, pg. 172 has, “Of a surety, were you to die while wearing it; you would be left in its charge.”
Ṭabarānī, al-Kabīr, vol. 18, pg. 179 with the words, “It will only increase you in weakness. Were you to die thinking that it will be of benefit, you would not have died on the natural way (fitrah).”
The hadith is also recorded by ibn Mājah #3531, ending at the words, “Remove it for it will only increase you in weakness.” Būsayrī said that the isnād was ḥasan, however it contains Mubārak ibn Fadālah who is a mudallīs and al-Ḥasan did not hear from 'Imrān.
A similar hadith is recorded by ibn Hibbān #6088 and Ṭabarānī, al-Kabīr, vol. 18, pg. 159, this wording has, “Does it please you that you will be left in its charge? Remove it!”
A similar hadith is recorded by Ḥākim #7502 who said it was ṣaḥīh with Dhahabi agreeing, this wording just has “Remove it.”
The hadith was ruled daʿīf by Albānī, al-Dbifāh #1029. cf. Arnaʿūt.
‘Abdu'l-Razzāq #20344 records that 'Imrān ibn al-Ḥusayn saw a person wearing a ring and asked, ‘What is this?’ He replied, ‘I did it to protect me from infirmity.’ He said, ‘It will only increase you in weakness.’
Ṭabarānī, al-Kabīr, vol. 18, pg. 162 records that 'Imrān ibn al-Ḥusayn saw a person wearing a ring and asked, ‘What is this?’ He replied, ‘It protects me from infirmity.’ He said, ‘It will only increase you in weakness and were you to believe that it would benefit you, you would die in a state which was not the fitrah.’

3 ar: Tamīmah, talisman or amulet. From the root verb, tamma, meaning to complete and finish.
seashell, may Allah not grant him rest and serenity; another narration has, "Whoever wears a talisman has committed shirk."

Ibn Abi Ḥātim records that Hudhayfah saw a man with a thread on his hand to protect him from fever; he cut it and recited His words,

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غَيْضُوْنَ أَنَّكَ شَرَّاً لَّيْلاً وَمَهَّلَّتُوْنَ
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"And most of them do not believe in Allah except that they commit shirk."

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4 ar: Wad'ah, seashell. From the root verb, wada'a, meaning to deposit, to be gentle, to be at peace. The pagans would wear it in the belief that it would protect them against the evil eye. cf. Munawi, *Fayd al-Qadîr*, vol. 6, pg. 181.

5 Ahmad #17404, ibn Hibbân #6086, Abû Ya'la #1759, Hâkim #7501-8289 who said it was sahîh and Dhahabi agreed. Mundhiri, *Targhib*, vol. 4, pg. 306 said that the isnad was jayyid and Haythami, vol. 5, pg. 103, said that its narrators were thiqah as did ibn Haţir, *al-Ta'jil*, pg. 114. It was ruled sahîh by Munawi, *al-Taysir*, vol. 2, pg. 231 and hasan by Arna'ut.

6 This phrase is usually employed by scholars of hadîth to indicate a variant wording of a hadîth. However, the hadîth that follows is a totally separate hadîth to the previous, as such it would seem that the author has used the phrase in its linguistic sense. Allah knows best. cf. Sulaymân ibn 'Abdullah, *Taysir al-'Aqîq*, vol. 1, pg. 310.


8 *Yusuf* (12): 106

Chapter 7: It is an act of shirk to wear rings or threads or the likes...

Issues:

1) The severity shown against wearing a ring or thread or the likes for such reasons.
2) If the Companion had died while wearing it, he would not have been successful. This supports the words of the Companions, “Minor shirk is the greatest of major sins.”
3) He would not have the excuse of ignorance.10
4) That it would not have effectuated any benefit in this temporal life; instead it would have been harmful: “It will only increase you in weakness.”
5) Objecting to a person guilty of this with harshness.11
6) The clear pronouncement that whoever wears something will be left in its charge.
7) The clear pronouncement that whoever wears a talisman has

Hudhayfah once visited an ill person and, stroking his upper arm, found a thread tied there. He asked what it was and the man replied, ‘Something in which incantation has been done for me.’ Hudhayfah cut it and said, ‘Were you to have died while wearing this, I would never have prayed over you.’ The narration is šahīḥ.

10 As can be discerned from the hadith of ‘Imrān.
Duwaish: That the person may have been ignorant was clearly a possibility, but the Messenger did not ask after this but said what he said.
Ibn ‘Uthaymīn: This is problematic since his (ﷺ) saying, “Were you to die whilst wearing it, you would never be successful,” does not explicitly state that this is applicable before knowledge (of it reached him). Indeed, the ostensive sense is that this would apply after knowledge has reached him and his being commanded to remove it.

11 As can be discerned from the hadith of ‘Imrān.
Sulaymān: the hadith shows that different levels of objection can be employed, and that if verbal objection suffices, there is no need to resort to physical means. It also shows that the status of a Muslim is not diminished should he repent for a sin as a result of someone objecting to it. It also shows that being sinless is not a condition of being one of the Āwliyā’ of Allāh.
committed *shirk*.

8) Wearing a thread for protection against fever is an example of *shirk*.

9) Hudhayfah’s reciting the verse proves that the Companions would adduce a verse that Allāh revealed concerning major *shirk* to censure minor *shirk*. This was also done by ibn ‘Abbās when explaining the verse of *al-Baqarah*.

10) Wearing seashells for protection against the evil-eye is an example of *shirk*.

11) The supplication against a person who wears a talisman that Allāh not fulfil his wishes, and against a person who wears a seashell that Allāh not grant him rest and serenity, i.e. may Allāh abandon him to it.

12 cf. Chapter 42.

13 As stated in the hadith mentioned in the next chapter, “Whoever ties something (on himself) will be left in its charge.”
CHAPTER EIGHT

Incantations and Talismans

It is recorded in the Šahīḥ on the authority of Abū Bashīr al-Ansārī (radiyAllāhu 'anhu) that he was with the Messenger of Allāh (+N) on one of his journeys. He sent a messenger (to announce), “Any necklace of bowstring - or any kind of necklace - on the neck of a camel must be cut off, none should remain.”

It is reported on the authority of Ibn Mas'ūd (radiyAllāhu 'anhu) who said, 'I heard the Messenger of Allāh (N) saying, “Incantations, talismans and love-spells are all shirk.”’ This was recorded by Aḥmad and Abū Dāwūd.2

1 Bukhārī #3005 and Muslim #2115.
2 Aḥmad #3615, Abū Dāwūd #3883, ibn Mājah #3530.
   It was ruled saḥīḥ by Hākim #7505 with Dhahabī agreeing and by ibn Hibbān #6090-8290. It was ruled saḥīḥ due to supporting narrations by Albānī, al-Sahihah #331 and Arna'ūṭ.
It is reported on the authority of 'Abdullāh ibn 'Ukaym (radyAllāhu ‘anhu) that the Messenger of Allāh (ṣallAllāhu 'alayhi wa sallam) said, “Whoever ties something (on himself) will be left in its charge.” This was recorded by Aḥmad and Tirmidhī.³

Talismans⁴ are (cords or trinkets) that were hung on the necks of children to ward off the evil eye. However, if what is hung are (verses) of the Qur‘ān, some of the Salaf granted leeway whereas others did not, instead considering it to be prohibited. Amongst the latter was ibn Mas‘ūd (radyAllāhu ‘anhu).

Incantations⁵ are also called charms.⁶ The evidence exempts those incantations that are free of shirk and the Prophet (ṣallAllāhu 'alayhi wa sallam) granted leeway to use them against the evil eye and a scorpion sting.⁷

Love-spells⁸ are something that they would employ in the belief that they would endear a woman to her husband and endear a man

³ Aḥmad #18781-18786, Tirmidhī #2072, Ḥākim #7501. Suyūṭī, al-Jāmī’ #8599 ruled it ḥasan. It was ruled ḥasan due to supporting narrations by Arna‘ūt and sahih by Albānī, Sahih al-Tirmidhī. Ibn al-Banna, Fath al-Rabbānī, vol. 17, pg. 188 said, ‘This hadith does not fall below the rank of ḥasan especially since it has supports that strengthen it.’

⁴ ar: Tamīm, plural of tamimah.

⁵ ar: Ruqā, plural of ruqā.

⁶ ar: ‘Azīm, plural of ‘azimah, i.e. verbal formulas believed to bring about magical or spiritual benefit.

⁷ The leeway is not restricted just to these two.

⁸ ar: Tiwalab
to his wife.9

Ahmad records on the authority of Ruwaifi’ (radiyAllahu ‘anhu) who said, ‘Allāh’s Messenger (ﷺ) said to me, “Ruwaifi’! It is probable that your life will be a long one, so inform the people that Muhammad is innocent of anyone who ties knots in his beard, or wears a bowstring, or cleans his privates using animal dung or bone.”10

It is reported that Sa‘īd ibn Jubair said, ‘Whoever cuts a talisman off a person, it will be as if he has freed a slave.’ It is recorded by al-Wakī’.11

He also records that Ibrāhīm [al-Nakha’ī] said, “They12 used to abhor all talismans whether they were from the Qur’ān or from other sources.”13

9 This explanation is taken from the words ibn Mas‘ūd as mentioned in ibn Ḥibbān #6090 who, when asked what tīwalah was, replied, ‘Something that women do to endear their husbands to them.’

10 Ahmad #16995-16996, Abū Dāwūd #36, Nasā’ī #5070
   Arna’ūṭ said the isnād was da‘īf but it was declared ṣāḥīḥ by al-Albānī, Sahih Abu Dāwūd and Sahih al-Nasā’ī.

11 Ibn Abī Shaybah, Muṣannaf, vol. 5, pg. 36

12 i.e. Ibn Mas‘ūd’s students and colleagues.

13 Ibn Abī Shaybah, Muṣannaf, vol. 5, pg. 36
Issues:

1) The explanation of incantations and talismans.
2) The explanation of love-spells.
3) All three are shirk with no exceptions.\(^{14}\)
4) Incantation against the evil eye and scorpion sting with words that are true is exempted from the above.\(^{15}\)
5) If a talisman contains (verses of) the Qur'an, the scholars have differed whether it falls under the above or not.
6) Hanging bowstring on animals to ward them against the evil eye falls under the above.
7) The severe threat levelled at a person who wears bowstring.
8) The excellent reward of someone who cuts a talisman off a person.\(^{16}\)
9) The words of Ibrāhīm do not contradict the difference of opinion mentioned because he refers to ‘Abdullāh (ibn Mas‘ūd’s) colleagues.

\(^{14}\) The ostensive sense of this statement does not hold true for incantations as the very next point and footnote shows. It is also only accurate for talismans if one takes to the opinion of ibn Mas‘ūd, but not if one takes to the opinion of others. cf. Ibn ‘Uthaymīn

\(^{15}\) Ibn ‘Uthaymīn: The correct view is that incantations can be used to cure other things as well such as magic.

\(^{16}\) Based on the narration of Sa‘īd ibn Jubair. Ibn ‘Uthaymīn: But is his opinion a proof? If one says that it is not, how then can the author adduce this point? The answer is that Sa‘īd made an analogy between freeing a slave and freeing a person from shirk, (Fawzān: because shirk is to be enslaved to Shayṭān as opposed to being a slave to the All-Merciful), indeed the latter is far greater. However, because the opinion is based on analogy, one cannot be absolutely certain of its correctness.
Whoever seeks blessings with a tree or a stone or the likes

Alláh, Most High, says,

"Have you really considered al-Lát and al-'Uzzáh and Manát, the third, the other one? Do you have males and He females? That is a most unfair division. They are nothing but names which you yourselves have given, you and your forefathers. Alláh has sent down no au-
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thority for them. They are following nothing but con-
jecture and what their own selves desire, and that when
guidance has reached them from their Lord!”

It is reported on the authority of Abū Wāqīd al-Laythī (radiyAllāhu
‘anhu) who said, ‘We left with the Prophet (ṣallAllāhu ‘alayhi wa sallam) for Hunayn. We had
only recently abandoned disbelief and the polytheists had a lotus-
tree to which they would retreat in devotion and upon which they
would hang their weapons. It was called Dhāt Anwat. We passed by
this tree and said, “Messenger of Allāh (ṣallAllāhu ‘alayhi wa sallam), appoint for us a Dhāt
Anwat like theirs.” The Messenger of Allāh (ṣallAllāhu ‘alayhi wa sallam) exclaimed, “Allāh
is great! These are the practices! By Him in whose hand is my soul
your words are like those said by the Children of Israel to Mūsā,

‘“Make for us a god just as they have gods.’ He said,
‘Indeed you are a people behaving ignorantly.’”

Then he (ṣallAllāhu ‘alayhi wa sallam) said, “You will follow the ways of those who came
before you.” It is recorded by Tirmidhī who ruled it ṣaḥīḥ.

1 al-Najm (53): 19-24
2 al-A’rāf (7): 138
3 Ahmad #21897-21900-21902, Tirmidhī #2180, Nasā’ī, al-Kubra #11185, Humaydi
#848, Tayālīsī #1346

The wording of Tirmidhī is, ‘When the Messenger of Allāh (ṣallAllāhu ‘alayhi wa sallam) left for Hunayn,
he passed by a tree belonging to the polytheists called Dhāt Anwat upon which they
would hang their weapons. They said, “Messenger of Allāh, appoint for us a Dhāt
Anwat like theirs!” He said, “Glory be to Allāh! This is like what the people of Mūsā
said, ‘Make for us a god just as they have gods.’ By the One in whose hand is my soul, you
will follow the ways of those who came before you.”

Sulaymān ibn ‘Abdullāh, Tāyīsir al-‘Aṣār, vol. 1, pg. 348, said, ‘The text of the

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Issues

1) Exegesis to the verse of al-Najm.
2) Understanding the form and nature of what they requested.
3) They did not do it.
4) They intended to draw closer to Allah through this because they thought it was something He loved.
5) If they were ignorant of this, others are more likely to be so.
6) They had such good deeds and the promise of forgiveness that others do not have.
7) The Prophet (ﷺ) did not excuse them; rather he rebuked them with his words, “Allah is great! These are the practices!... You hadith differs from that quoted in the book in both wording and meaning.”

Tirmidhi said it was ḥasan sahih. It was ruled sahih by ibn Hibbān #6702, ibn Haṣr, al-Isābah, vol. 4, pg. 216, Albañi, Sahīḥ al-Tirmidhi and Arna’ūṭ.

The wording of Ahmad #21900 has the Messenger of Allah (ﷺ) saying, “Allah is great! This is like what the Children of Israel said to Mūsā, ‘Make for us a god just as they have gods.’ You will surely follow the ways of those who came before you.” The wording of ibn Hibbān #6702 has the Messenger of Allah (ﷺ) saying, “Allah is great! These are the practices! By Him in whose hand is my soul you have said the same as was said by the Children of Israel to Mūsā, ‘Make for us a god just as they have gods.’ He said, ‘Indeed you are a people behaving ignorantly.’” Then he (ﷺ) said, “You will follow the ways of those who came before you.”

The words, “We had only recently abandoned disbelief,” are found in the narration of Taбарانی, al-Kabir #3291 and others.

A witness to the last sentence is also recorded by Bukhari #3456-7320 and Muslim #2669 on the authority of Abū Sa‘īd with the words, “You will surely follow the ways of those before you, hand-span by hand-span, cubit by cubit, to the point that were they to enter a lizard hole, you would follow them in.” The Companions asked, “Messengers of Allah, do you mean the Jews and Christians?” He (ﷺ) replied, “Who else?”

1 Ibn ‘Uthayyin: They asked the Prophet (ﷺ) to appoint a Dhat Anwāf for them like that of the polytheists. They did not mean to worship it; they just wanted to procure blessings from it.
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will follow the ways of those who came before you.” Hence he stressed the severity of this matter with these three pronouncements.

8) The issue of paramount importance - and this is the point here - that he (¶) informed them that their request was like the request of the Children of Israel when they said, “Make for us a god...”

9) Negating this is subsumed by the meaning of ‘La ilaha illAllah,’ despite its subtlety and its being hidden to them.

10) He took an oath when passing a ruling and he only took an oath for an overriding benefit.

11) *Shirk* is major and minor since they did not apostate by what (they requested).

12) Their saying, “We had only recently abandoned disbelief” shows that other (Companions) were not ignorant of this.

13) The (permissibility) of saying takbir when astonished in contrast to those who view it to be reprehensible.

14) Closing the avenues (to evil).

15) The proscription of resembling the People of *Jahiliyyah.*

16) (The permissibility) of displaying anger when teaching.

17) The universal principle expressed in his saying, “These are the practices!”

18) This is one of the signs of Prophethood since it occurred as he said it would.

19) Everything that Allāh has censured the Jews and Christians

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5 i.e. seeking blessings with a tree, a stone or the likes.

6 Duwaish: since he (¶) immediately rebuked them and did not wait till they actually did it, as such he closed the door on them. Ibn 'Uthaymīn: *Dhat Anwāt* was an avenue leading to major *shirk,* since through their attempts at procuring blessings for their weapons, Shaytān would eventually lead them to worship it.

7 Ibn 'Uthaymīn: the hadith does not explicitly prove this.
Chapter 9: Whoever seeks blessings with a tree or a stone or the likes

for in the Qurʾān also applies to us.8

20) It was well established with them that actions of worship are built upon command. As such the (incident) serves to remind one about the questions of the grave. As regards, “Who is your Lord?” this is clear; “Who is your Prophet?” is derived from his informing us of the unseen; “What is your religion?” is derived from their words “appoint for us...”

21) The way of the Ahlu’l-Kitāb is blameworthy, as is the way of the polytheists.

22) Someone who has left falsehood which his heart was accustomed to cannot feel safe against a remnant of the habit or custom lingering in it. This can be gleaned from his saying, “We had only recently abandoned disbelief.”

8 Ibn ‘Uthaymin: this is not to be understood unrestrictedly in its ostensive sense. His saying, ‘applies to us,’ means to some of us, not one and all. If someone were to resemble the Jews and Christians in something then the censure levelled against them would also be applicable to that person... If the author, may Allah have mercy on him, meant that there will always be some trait of the Jews and Christians present in this nation, then his statement can be read unrestrictedly for it is indeed rare that a person be saved from this. If, however, he meant that everything the Jews and Christians were blamed for is also for this nation generally, then no.

9 Duwaish: “Who is your Lord?” They did not claim that the tree could create, provide, or grant life or death, as such it proves that they accepted that it was only Allah who could do this, that He was the Lord, the Creator, the Provider. “Who is your Prophet?” He informed us that they would follow the way of those who came before them, and this happened just as he said it would. This then proves his Prophethood. “What is your religion?” This is derived from his rebuking them for their request, for their request implied that they were seeking blessings from another besides Allah and this goes against the religion of Islam which dictates that one must direct his heart towards Allah in all circumstances.
CHAPTER TEN

Sacrificing for other than Allāh

Allāh, Most High, says,

قَلْ إِنِّي صَلَاتِي وَنَجْعَالِي وَمَالِي وَمَيتِي لِلَّهِ الْرَّحْمَنِ الْبَلْدِي

"Say: My prayer and my sacrifice, and my living and my dying are for Allāh alone, the Lord of all the worlds who has no partner. I am commanded to be like that and I am the first of the Muslims.”

عَفْضِي لِبَيْكَ وَأَخْرِجْ

"So pray to your Lord and sacrifice.”

1 al-An’am (6): 162-163

2 al-‘Aṣr (108): 2
Chapter 10: Sacrificing for other than Allāh

‘Alī (radyAllāhu ‘anhu) said, 'The Messenger of Allāh (ﷺ) narrated four statements to me: “May Allāh curse the one who slaughters for other than Allāh, may Allāh curse the one who curses his parents, may Allāh curse the one who grants sanctuary to an innovator,3 may Allāh curse the one who alters the boundaries of the land.”' It is recorded by Muslim.4

Tāriq ibn Shihāb narrated that the Messenger of Allāh (ﷺ) said, “A man entered Paradise over a fly and another entered the Fire over a fly.” They asked, “Messenger of Allāh, how was that?” He said, “Two men passed by a people who had an idol, none would pass by it unless he first offered something to it. They said to one of the men, ‘Offer something!’ He said, ‘I have nothing to offer.’ They said, ‘Offer something, even a fly!’ So he offered a fly and they allowed him to continue on his way, and as a result he entered the Fire. They said to the other man, ‘Offer something!’ He said, ‘I will not offer anything to anyone besides Allāh, Mighty and Magnificent.’ So they struck his neck and he entered Paradise.” It is recorded by Ahmad.5

3 another interpretation is, “...who grants sanctuary to a criminal.”

4 Muslim #1978 with the words that the Messenger of Allāh (ﷺ) said being, “May Allāh curse the one who curses his parents, may Allāh curse the one who slaughters for other than Allāh, may Allāh curse the one who grants sanctuary to an innovator, may Allāh curse the one who alters the boundaries of the land.” Different narrations in Muslim mention a different order of these four sentences, yet none of them has the order mentioned above.

5 Ahmad, al-Zuhd, pp. 15-16, ibn Abī Shaybah, vol. 12, pg. 358 and Abū Nu‘aym, vol. 1, pg. 261 #646 have it as a statement of Salmān al-Fārisi, reported on the authority of Tāriq ibn Shihāb with a şahīh isnād.

It is not a ḥadīth of the Messenger of Allāh (ﷺ) as the author stated.

It would seem that in referencing this narration, the author merely followed ibn al-Qayyim, Jawāb al-Kāfī, pg. 21. cf. Sulaymān ibn ‘Abdullāh, Tayṣir al-‘Aẓīm, vol. 1, pp. 369-370
Issues:

1) Exegesis to, “My prayer and my sacrifice...”
2) Exegesis to, “So pray to your Lord and sacrifice.”
3) (The hadith) commences by mentioning the curse against a person who sacrifices for other than Allah.  
4) The curse against someone who curses his parents, included in this category is your cursing the parents of another man who reciprocates by cursing yours.
5) The curse against a person who grants sanctuary to a criminal, i.e. someone guilty of a crime that requires the execution of Allah’s right and so he seeks refuge with someone who can protect him from it.
6) The curse against someone who alters the boundaries of the land, these are signposts that demarcate your property from your neighbour’s property which you then alter by bringing them forward or moving them back.
7) The difference between cursing a specific individual and cursing the people of sin generally.
8) This important story: the story of the fly.
9) The person entered the Fire because of that fly which he did not intend (to sacrifice in his heart) but did so only to save himself from their evil.

6 as in one of the narrations of Muslim.

7 i.e. a prescribed punishment, hadd

8 This would be said building on the premise that it is an authentic hadith of the Messenger (ﷺ), which it is not.

9 Ibn 'Uthaymin: This issue is not accepted. Their words, 'Offer (qarrib) something, even a fly,' dictate that he did so with the intent of drawing closer (taqarrub). Were he to have done it only to save himself from their evil, he would not have disbelieved.
10) Understanding the (extreme aversion to) shirk felt in the hearts of the believers, consider how that person remained steadfast until he was killed, how he refused to acquiesce to their demands even though they only required the outward performance of that action.

11) The person who entered the Fire was a Muslim because were he a disbeliever, it would not have been said that 'he entered the Fire over a fly.'

12) (The story) is a case in point for the sahlh hadith, "Paradise is closer to one of you than the lace of his sandal and so too is the Fire."10

13) Knowing that the action of the heart is the greatest goal, even amongst idol worshippers.11

since the intent of drawing closer would have been absent. The ostensive sense of the story shows that the person slaughtered the fly with the intention of drawing closer because the basic principle is that a deed which is done in response to a request is enacted in keeping with that request. Therefore, we do not hold to the opinion of the author, may Allah have mercy on him. Hence, if he did it with the intention of saving himself from their evil and not with the intention of drawing closer to that idol, he would not have disbelieved. This is because of the generality of His, Most High, saying, "Those who disbelieve in Allah after having had faith - except for someone forced to do it whose heart remains at rest in its faith - but as for those whose breasts become dilated with disbelief..." [al-Nahl (16): 106]

Duwaish: or it could be said that (some previous nations) were taken to account for things they did even under duress.

10 Bukhari #6488 on the authority of ibn Mas'ud.

The author repeats this point again in chapter 64 and has mentioned it in chapter 4.

11 Duwaish: They wanted him to slaughter a fly intending that his heart incline towards doing so. If they did not want this, they would not have ordered him to slaughter something as worthless as a fly that was of no use to them, something that could not be used for food or the likes.

Ibn 'Uthaymin: There would seem to be a contradiction when considering this
CHAPTER ELEVEN

Sacrifice for Allāh is not offered at a place where sacrifices to another are offered.

Allāh, Most High, says,

لا أَلْنَفِعُ فِيهِ أَبْدًا مَسْجِدًا أَيْنَ اسْتَيْسَ أَنَّهُ أَنْقُمْنَ أَوْلَى

“Do not ever stand in it. A masjīd founded on taqwā from the first day has a greater right for you to stand in. In it there are men who love to purify themselves and

issue with the ninth issue. In this issue he refers the matter to an act of the heart whereas in the ninth he refers it to an outward deed, i.e. to save himself from their evil, the implication being that the inner remained secure in faith.
Chapter 11: Sacrifice for Allah is not offered at a place where sacrifices...

Allah loves those who purify themselves."

Thabit ibn al-‘Aam said, ‘A person vowed to slaughter a camel at Buwānah. He asked the Prophet (ﷺ) who enquired, “Was an idol from the times of Jahiliyyah worshipped there?” They replied, “No.” He asked, “Was one of their celebrations held there?” They replied, “No.” The Messenger of Allah (ﷺ) said, “Fulfil your vow. No vow in disobedience of Allah should be fulfilled, nor one concerning something the son of Adam does not possess.”’ It is recorded by Abū Dāwūd and meets the criteria of Bukhārī and Muslim.

1 al-Tawbah (9): 108


The wording of Abū Dāwūd is, ‘During the time of the Prophet a person vowed to slaughter a camel at Buwānah, he came to the Prophet and said, “I have vowed to slaughter an animal at Buwānah.” He asked, “Was an idol from the times of Jahiliyyah worshipped there?” They replied, “No.” He asked, “Was one of their celebrations held there?” They replied, “No.” The Messenger of Allah said, “Fulfil your vow. No vow in disobedience of Allah should be fulfilled, nor one concerning something the son of Adam does not possess.’’

It was ruled saḥīḥ by ibn Ḥajr, al-Tākhīṣ al-‘Aqīdah, vol. 4, pg. 2550 and Albānī, Sahih al-Jāmī #2551

Ibn Mājah #2130 records on the authority of ibn 'Abbās that a man came to the Prophet and asked, ‘Messenger of Allah, I have vowed to slaughter at Buwānah.’ He asked, “Do you have any lingering influences of the affairs of Jahiliyyah?” He replied, ‘No.’ He said, “Fulfil your vow.” Albānī said it was saḥīḥ.

Ahmad #15456-16607 and ibn Mājah #2131 report that Kardam ibn Ṣufyān asked the Messenger of Allah about a vow he took while in the days of Jahiliyyah. The Prophet asked him, “Was it for an idol or a graven image?” He replied, ‘No, it was for Allah, Blessed and Exalted.’ He said, “Fulfil what you have set aside for Allah, Blessed and Exalted. Slaughter at Buwānah and fulfil your vow.” Albānī and Arna‘ūṭ said that the hadith was saḥīḥ.

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Issues:

1. Exegesis of His saying, "Do not ever stand in it."
2. Sin can have a [detrimental] effect on the earth, obedience can have a [beneficial] effect.³
3. Clarifying an obscure issue in order to remove confusion.
4. A Muftî asking further questions when there is a need to do so.
5. There is nothing wrong in specifying a particular place when making a vow so long as there are no obstacles [that would render it proscribed].
6. The prohibition of doing so if an idol from the times of Jâhiliyyah was worshipped there, even if it was in the past.
7. The prohibition of doing so if one of their celebrations was held there, even if it was in the past.
8. It would not have been permissible to fulfil the vow at that place because in such a case it would have been a vow of disobedience.
9. The warning against resembling the polytheists in their celebrations even if the person does not intend to do so.
10. There is no vow in disobedience.
11. A vow taken concerning something that the son of Ādam does not own (is not valid).

³Duwaish: The hypocrites intended sin by building Masjid al-Dirâr, the consequence of this sin was that Allah prohibited His Prophet (ṣallallahu `alayhi wa sallam) from praying there. The congregation of Masjid Qubâ’ loved to purify themselves by way of obedience to Allah, the consequence of this was that Allah ordered His Prophet (ṣallallahu `alayhi wa sallam) to pray there.
CHAPTER TWELVE

Taking a vow by any besides Allah is a form of *shirk*

Allah, Most High, says

"They fulfil their vows and fear a Day whose evil will spread far and wide."

"Whatever amount you spend or vow you make, Allah knows it."

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1 *al-Insan* (76): 7
2 *al-Baqarah* (2): 270
It is recorded in the Sahih on the authority of 'Aishah (radiyAllahu 'anha) that the Messenger of Allah (saw) said, "Whoever vows to obey Allah must obey Him. Whoever vows to disobey Allah must not disobey Him."

Issues:

1. The obligation of fulfilling a vow.
2. It is established that making a vow is an act of worship; as such, to direct it to any besides Allah is shirk.
3. It is not permissible to fulfill a vow of disobedience.

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3 Bukhari #6696-6700, Abu Dawud #3289
   Tahawi, Sharh Mushkeil al-Athar #1514 adds at the end of the second sentence, "and he must give the expiation for breaking an oath." Arna'ut said that the isnad was sahih.

   Abu Dawud #3290, Nasai #3806, Tirmidhi #1526 and ibn Majah #2125 record on the authority of 'Aishah that the Messenger of Allah (saw) said, "There is no vow in disobedience and its expiation is the expiation for breaking an oath." The isnad is sahih.

   Ibn Jarud, al-Muntaqah #935 records on the authority of ibn 'Abbas that the Prophet (saw) said, "Vows are of two types: one that is for Allah and its expiation is that it be fulfilled, and one that is for Shaytan which must not be fulfilled and its expiation is the expiation for breaking an oath." It was ruled sahih by Albani, al-Sahihah #479

4 Ibn 'Uthaymin: This is not to be understood unrestrictedly, rather it only applies to vows of obedience... perhaps this is implied by the author because of what he says in the third point.
CHAPTER THIRTEEN

To seek refuge with any besides Allāh, Most High, is a form of *shirk*.

Allāh, Most High, says,

وَأَنَّكُمْ رَجُلٌ مِّنِّ الْإِنْسَانِ يُعْوَدُونَ يَكُونُونَ أَمْلَأَتُهُمْ ۛ رَجُلٌ مِّنِّ الْجَنَّ

“Certain men from among mankind used to seek refuge with certain men from among the jinn but they increased them in wickedness.”

Khawlah bint Hakim reports that she heard the Messenger of Allāh (ﷺ) saying, “Whoever alights at a place and says, ‘I take refuge with Allāh’s perfect words from the evil of what He has created,’ nothing will harm him until he moves on.” This is recorded by

\[1\] *al-jinn* (72): 6

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Muslim.

Issues:

1. Exegesis to the verse of al-Jinn.
2. That [seeking refuge with another besides Allāh] is a form of shirk.
3. This is also proven by the ḥadīth. The scholars adduced it as proof that the words of Allāh are uncreated since seeking refuge with an object of creation is shirk.
4. The excellence of this supplication despite is brevity.
5. The fact that something may effectuate some worldly profit, prevent some harm or promote some benefit does not prove that it is not shirk.

2 Muslim #2708, in another narration he has the words, "When one of you alights at a place, let him say, 'I take refuge with Allāh's perfect words from the evil of what He has created,' for then nothing will harm him until he moves on."

3 Ibn 'Uthaymīn: This is not to be understood unrestrictedly. It is permissible for a person to seek refuge with another in affairs that fall within his ability. The same applies to asking for help.

4 In the times of Jāhilīyyah, when travelling, it was the habit of the Arabs to seek refuge with the jinn, or the senior jinn residing in any particular area they stopped at in order to be under their protection and safe from their harm. The fact that in response, the jinn may refrain from harming them, does not prove that this is something permissible to do and is not shirk.
CHAPTER FOURTEEN

Seeking succour with anyone besides Allāh or invoking another is a form of *shirk*.

Allāh, Most High, says,

َلَاتَنْضِعْ مِنْ دُونِ اللَّهِ

ما أَيْتَفَّعُكَ وَلَا يَضْرُّكَ إِنْ فَعَلْتَ وَإِنَّكَ إِذَا مِنْ هَذَا الْجَرِيْنَ

وَإِنْ بِمَسْكَةِ اللَّهِ يَضْرُّكَ فَلاَ هَذَا فَارْسَاحُ لَهُ إِلَّا هُوَ أَمْرُهُ إِلَّا هُوَ أَمْرُهُ

يُؤْذِكَ بِمَنْ يَلْغُبُهُ فَلاَ أَدْرَكَ لِقَضَاءِهِ يُصِيبُ بِهِ مَنْ يَأْتِهِ مِنْ يَعْبَدُهُ

وهَوَّ الْمَغْفُوْرُ الْرَّحْمَٕنُ

1 Ibn 'Uthaymīn: The words of the author, may Allāh have mercy on him, are not to be understood unrestrictedly. Seeking succour from someone for something that falls within his ability is not a form of *shirk*. Allāh, Most High, says, "The one from his party asked for his support against the other who was his enemy." [al-Qāṣas (28): 15] If the matter is something that only Allāh can do, [and succour is sought from another], that is *shirk*. 

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"Do not call on something besides Allah which can neither help you nor harm you. If you do, you would then be wrongdoers. If Allah afflicts you with harm, no one can remove it except Him, and if He desires good for you, no one can avert His favour. He bestows it on whomever of His servants He wills, He is Ever-Forgiving, Most Merciful."²

"Those you worship besides Allah have no power to provide for you. So seek your provision from Allah, worship Him and give thanks to Him. It is to Him that you will be returned."³

"Who can be further astray than those who call on other things besides Allah which will not respond to them until the Day of Rising and which are unaware of their supplications? When mankind is gathered together, they will be their enemies and will reject their worship."⁴

² Yunus (10): 106-107
³ al-'Ankabut (29): 17
⁴ al-Abqāf (46): 5-6
Chapter 14: Seeking succour with any besides Allāh or invoking...

“He who responds to the oppressed when they call on Him and removes their distress, and has appointed you as successors on the earth. Is there another god besides Allāh?”

Tabarānī records, with his isnād, that during the time of the Prophet (saww) there was a hypocrite who would harm the believers. Some of them said, ‘Stand - let us go and seek succour with the Messenger of Allāh (saww) from this hypocrite. The Prophet (saww) said, “Succour is not sought with me, succour is only sought with Allāh.”

5 al-Naml (27): 62

6 Tabarānī, al-Kabir on the authority of 'Ubādah as mentioned by Haythami, Majma' al-Zawa'īd, vol. 10, pg. 159. The narrations of 'Ubādah are part of al-Mu'jam al-Kabir that is now lost. The isnād contains the narrator, ibn Lahl'ah who is da'if.

The hadith is also recorded by Aḥmad #22706 and ibn Abī Hātim #13236 but the wording at the end is, “None should stand for me, only Allāh should be stood for.” Ibn Muflih, al-Adab al-Shā'īyah, vol. 2, pg. 33 said that the isnād was da'if as did Arna'ūt since it contains the narrator, ibn Lahl'ah and another who is unknown; cf. Haythami, vol. 8, pg. 43. Ibn Kathīr, vol. 3, pg. 182 said that the hadith was gharib jiddan.

Sulaymān ibn ‘Abdullāh, Taysir al-‘Atiq, vol. 1, pp. 444-454 said, ‘It is clear that his purpose was to direct them to fine conduct with Allāh even in words. This is because their seeking succour with him (saww) against the hypocrite was something that fell within his ability to undertake, he could have warned him or rebuked him for example. Therefore, it is clear that the point was to direct them to carefully select the best words as part and parcel of his (saww) defending the sanctuary of Tawḥīd and keeping to due veneration of Allāh.’

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Issues:

1. Mentioning supplication alongside seeking succour\(^7\) is an example of mentioning the general alongside the specific.\(^8\)
2. Exegesis to His saying, "Do not call on something besides Allah which can neither help you nor harm you."
3. This is major shirk.
4. If the best of people was to do this in order to please another, he would become one of the wrongdoers.
5. Exegesis to the next verse.\(^9\)
6. In addition to its being kufr, it brings about no benefit in this world.\(^10\)
7. Exegesis to the third verse.\(^11\)
8. Provision must only be sought from Allah in the same way that Paradise must only be sought from Him.\(^12\)
9. Exegesis to the fourth verse.
10. There is no one more misguided than someone who supplicates to another besides Allah.
11. The supplicated is heedless of the supplication of the supplicating is heedless of the supplication of the supplic-

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\(^7\) ar: Istighāthah

\(^8\) ar: ‘Atf al-‘am‘al‘al-khās. Duwaish: i.e. supplication is general (for all circumstances) and seeking succour is a specific type of supplication: the supplication of someone facing adversity.

\(^9\) i.e. Yūnus (10): 107

\(^10\) due to His saying, "If Allah afflicts you with harm, no one can remove it except Him," as such invoking another to remove it is of no benefit.

\(^11\) i.e. al-‘Ankabūt (29): 17

\(^12\) Ibn 'Uthaymīn: derived from His saying, "So seek your provision from Allah, worship Him and give thanks to Him. It is to Him that you will be returned," the latter part of the verse alluding to Paradise. Moreover, worship is the means to entering Paradise.
cant, he does not know about it.

12. The supplication is actually a cause for the supplicated hating the supplicant and becoming his enemy.

13. This supplication has been referred to as worship of the supplicated.\textsuperscript{13}

14. The supplicated will reject that worship.

15. This is the reason for his being the most misguided of people.

16. Exegesis to the fifth verse.

17. It is astonishing to note that the idol-worshippers accept that only Allah will respond to the oppressed. It is for this reason that they invoke Him at times of adversity, making the religion sincerely for Him alone.

18. al-Mustafa (ﷺ) defending the sanctuary of Tawhid and his fine conduct with Allah.\textsuperscript{14}

\textsuperscript{13} Duwaish: due to His saying, \textit{"they will be their enemies and will reject their worship."}

\textsuperscript{14} Duwaish: due to his saying, \textit{"Succour is not sought with me, succour is only sought with Allah,"} even though what was being requested fell within his ability to do. However, he prohibited them from saying this in order to defend the sanctuary of Tawhid. What then would have been the case had someone requested something from him that only Allah, Mighty and Magnificent, could do?! cf. ibn 'Uthaymîn, Fawzân
Allāh, Most High, says,

"Do they make things partner-gods which cannot create anything and are themselves created; which are not capable of helping them and cannot even help themselves?" \(^1\)

\(^1\) al-A'რaf(7): 191-192
hear your call, and were they to hear, they would not respond to you, and on the Day of Rising they will reject your making associates of them. No one can inform you like One who is All-Aware.”

It is recorded in the Sahih on the authority of Anas that, ‘on the Day of Uhud, the Prophet (ﷺ) suffered a head wound and his molar tooth was broken. He said, “How can a people who wound their Prophet be successful?” Then the verse,

\[
\text{لَيْسَ لَكُمْ مِنَ الْأُمَرِ شَيْءًا}
\]

“You have no part in the affair.”

was revealed.”

It also has the hadith in which ibn ‘Umar (radiyAllahu ‘anhuma) said that he heard the Messenger of Allah (ﷺ) saying, when he raised his head from rukū’ in the last rak‘ah of the Fajr prayer, “O Allah! Curse so-and-so and so-and-so,” after having said, “Allāh has heard the one who praised him, our Lord and to You belongs all praise.” Then Allāh revealed,

\[
\text{لَيْسَ لَكُمْ مِنَ الْأُمَرِ شَيْءًا}
\]

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2 *Fāṭir* (35): 13-14

3 *Ālī ‘Imrān* (3): 128

4 Bukhārī [al-Maghāzi, *Ghazwa Uhud*] as a ta‘liq report, Muslim #1791. The wording of Muslim is, “How can a people who wound their Prophet so be successful when he is calling them to Allāh?!”

5 *Ālī ‘Imrān* (3): 128
"You have no part in the affair."5, 6

Another narration has, 'he was supplicating against Šafwān ibn Umayyah, Suhayl ibn ‘Amr and Ḥārith ibn Hishām and then the verse was revealed.'7

It also has the ḥadīth recorded on the authority of Abū Hurayrah (rādiy Allāhu 'anhu) who said, 'When the verse,

وَأَنَذِرْ عِنْدَكُمْ أَقْرَبَةَكُمْ

"Warn your near relatives."8

was revealed, the Messenger of Allāh (inj) stood and said, "O Gathering of the Quraysh - or words to that effect - purchase your souls, I cannot avail you against Allāh at all. O 'Abbās ibn ‘Abdu’l-Muṭṭalib, I cannot avail you against Allāh at all. O Šafīyyāh, aunt of the Messenger of Allāh, I cannot avail you against Allāh at all. O Fāṭimah, daughter of Muḥammad, ask of me whatever you want but I cannot avail you against Allāh at all."

6 Bukhārī #4069-4559-7346

7 Bukhārī #4070 and Tirmidhī #3004

8 al-Shu’ara’ (26): 214

9 Bukhārī #2753-4771 with the words, "O Gathering of the Quraysh - or words to that effect - purchase your souls, I cannot avail you against Allāh at all. O Banū 'Abd Manāf, I cannot avail you against Allāh at all. O 'Abbās ibn ‘Abdu’l-Muṭṭalib, I cannot avail you against Allāh at all. O Šafīyyāh, aunt of the Messenger of Allāh, I cannot avail you against Allāh at all. O Fāṭimah, daughter of Muḥammad, ask of me whatever you want of my wealth but I cannot avail you against Allāh at all." Bukhārī #3527 with the words, "O Banū 'Abd Manāf, purchase your souls from Allāh, I cannot avail you against Allāh at all. O Banū 'Abdu’l-Muṭṭalib, purchase your souls from Allāh. O Umm al-Zubayr ibn al-'Awwām, aunt of the Messenger of Allāh, O Fāṭimah, daughter of Muḥammad, purchase your souls from Allāh - ask me whatever you want of my wealth, but I cannot help you against Allāh at all."
Chapter 15

Issues:

1. Exegesis to the two verses.\(^{10}\)
2. The story of \textit{Uhud}.
3. The Qur\textsuperscript{a}nat of the Master of the Messengers in the prayer, behind whom were the elite of the \textit{Awliya'} saying \textit{āmin}.
4. The people supplicated against were disbelievers.
5. They did things that the generality of the disbelievers had not done: they inflicted a head wound on their Prophet and moved to kill him. Moreover, they mutilated the dead even though they were their relatives.
6. Concerning this, Allah revealed, \textit{"You have no part in the affair."}
7. His saying, \textit{"Either He will turn towards them or He will punish them,"}\(^{11}\) and He turned towards them and they believed.
8. Performing Qur\textsuperscript{a}nat during times of calamity.
9. Mentioning the people he supplicated against in the prayer by their names and the names of their fathers.
10. Cursing specific people in Qur\textsuperscript{a}nat.\(^{12}\)

\(^{10}\) Sulaymān: The point of this chapter is to highlight the condition of those who are invoked besides Allah. Regardless if the supplicated is an angel, or a prophet, or someone righteous or an idol, they cannot bring any harm or benefit. This is the state of everyone who is supplicated to besides Allah and He says, \textit{"Mankind! An example has been made, so listen to it carefully. Those whom you call upon besides Allah are not even able to create a single fly, even if they were to join together to do it. And if a fly steals something from them, they cannot get it back. How feeble are both the seeker and the sought! They do not measure Allah with His true measure. Allah is All-Strong, Almighty."} \textit{[al-Hajj (22): 73-74]}

Sufficient proof for this lies in Allah’s words to the best of creation, \textit{"Say: ‘I possess no power to do you harm or to guide you right.’ Say: ‘No one can protect me from Allah and I will never find any refuge apart from Him - only in transmitting from Allah and His Messages. As for him who disobeys Allah and His Messenger, he will have the Fire of Hell, remaining in it timelessly, forever.’"} \textit{[al-Jinn (72): 21-23]}

\(^{11}\) \textit{Ali 'Imrān (3): 128}

\(^{12}\) Ibn 'Uthaymin: This is strange. If the author, may Allah have mercy on him meant
11. What he (^) did when, "Warn your near relatives," was revealed.
12. His (^) earnestness in that he did something that made people accuse him of madness. Indeed, if a Muslim did something similar today, he too would be accused of madness.
13. His saying to his close and distant kin, "I cannot avail you against Allāh at all," he even went as far as to say, "O Fātimah, daughter of Muḥammad, I cannot avail you against Allāh at all." Here, the Master of the Messengers clearly states that he cannot help the Mistress of the women of this world. Now, if a person believes that he (^) only speaks the truth and then looks at what has afflicted the hearts of the elite of today, he will soon realise (the reality of) Tawḥīd and the strangeness of this religion.13

= that this is something that happened but was then prohibited, there is no obscurity in his words. However, if he intends that one can derive the permissibility of cursing specific people in Qunūt from this narration then this is problematic because the Prophet (^) was prohibited from doing this.

13 Some texts of the book read, "...he will soon realise how Tawḥīd has been abandoned and the strangeness of this religion."
Allāh, Most High, says,

وَإِذَا أَذَخَرَهُ خَفْيَةً فَأَلْبَسْهُ الْكَيْدَ وَأَقْلِفَ الْأَدْمَغَةَ إِلَّا لِأَلْبَسْهُ الْكَيْدَ وَأَقْلِفَ الْأَدْمَغَةَ إِلَّا لِأَلْبَسْهُ الْكَيْدَ وَأَقْلِفَ الْأَدْمَغَةَ

...So that when the terror has left their hearts they will ask, 'What did your Lord say?' They will reply, 'The truth. He is the All-High, the Most Great.'"1

The Sahīh records on the authority of Abū Hurayrah that the Prophet (ﷺ) said, “When Allah decrees a matter in the heaven, the angels beat their wings in submission to His words which are like a chain dragged across a smooth stone. These reach them 'so that when the terror has left their hearts they will ask, 'What did your Lord say?' They will reply, "The Truth. He is the All-High, the Most Great."' An eavesdropper will listen in - those who eavesdrop are like this, some on top of others,” and Sufyān illustrated with his hand, turning it and spreading his fingers apart. “He will overhear a word and convey it

1 Saba’ (34): 23
to the (devil) below him who in turn conveys it to the next one below him until it is cast into the mouth of the sorcerer or soothsayer who tells a hundred lies with it. A flame might catch him before he conveys it and he might convey it before it catches him. It will be said, 'Did he not tell us on such-and-such a day that such-and-such would occur?' and he will be believed on account of that word which was heard from heaven.'

Nawwās ibn Sam‘ān reports that the Messenger of Allāh (ﷺ) said, "When Allāh, Most High, wants to reveal something, He speaks the revelation. The heavens quake - or he said: shudder - violently out of fear of Allāh, Mighty and Magnificent. When the inhabitants of the heavens hear it they swoon and fall prostrate to Allāh. The first to raise his head is Jibril and Allāh will speak whatever He wills to him of the revelation. Jibril will then pass by the angels, each time he goes by a heaven, the angels will ask, 'Jibril, what did our Lord say?' He will reply, 'He said the truth. He is the All-High, the Most Great,' and they will then all repeat what Jibril said. Jibril will then convey the revelation to where Allāh, Mighty and Magnific-
Chapter 16

cent, commanded him.”

Issues:

1. Exegesis to the verse.
2. The verse proves the futility of shirk, specifically that pertaining to the righteous. It is said that this verse completely uproots the tree of shirk from the heart.
3. Exegesis to, “They will reply, ‘The truth. He is the All-High, the Most Great.’”
4. The reason for their asking the question.

Abû Zur’ah, al-Ta’rikh, vol. 1, pg. 261 quotes Hâfiz Duḥaym saying that it has no basis, i.e. it is not authentic. Albânî, Zilâl al-Jannâh #515 said that the isnâd was dâ’if.
Abû Dâwûd #4738 records on the authority of ibn Mas’ûd that the Messenger of Allah (ﷺ) said, “When Allah speaks the revelation, the inhabitants of the heaven hear it emit a sound like that of a chain dragging across a rock. They will swoon and remain in this state until Jibrîl comes to them. When Jibrîl comes to them, the terror will leave their hearts and they will ask, ‘Jibrîl, what did your Lord say?’ He will reply, ‘The truth.’ They will then repeat, ‘The truth! The truth!’” The isnâd to this is sahlî and its narrators are those of Muslim. It was ruled sahlî by Albânî, al-Sâbîlah #1293

4 The verse quoted is a continuation of Saba’ (34): 22, “Say: ‘Call on those you make claims for besides Allah. They have no power over even the smallest particle, either in the heavens or in the earth. They have no share in them and He has no need of their support.’ Intercession with Him will be of no benefit except from someone who has His permission.”
Duwaish: because of the four matters mentioned therein: they have no power over anything, they have no share of His dominion, they do not support Allah because He is Rich Beyond Need, and they do not possesses intercession except with His permission. This is further explained in the words of ibn Taymiyyah quoted in the next chapter.

5 Duwaish: when they hear the words of Allah, they swoon and as such are unable
5. Jibril will reply to them by stating that He said such-and-such.
6. The first to raise his head will be Jibril.
7. He will say this to all the inhabitants of the heavens since all of them asked him.
8. All of the inhabitants of the heavens will swoon.
9. The heavens quaking at the words of Allāh.
10. Jibril is the one who conveys the revelation to where Allāh commands him.
11. The devils eavesdrop.
12. The description of the formation they take.
13. The sending of flames.
14. Sometimes the flame reaches the devil before he can cast the word, and sometimes he successfully casts the word into the ear of his human friend before it reaches him.
15. The soothsayer does tell the truth sometimes.
16. He mixes the truth with one hundred lies.
17. His lies are only believed on account of that one (true) word that was heard from heaven.
18. The propensity of souls to accept falsehood: how they stick to that one word and overlook the one hundred!\(^6\)
19. They circulate that one word amongst each other, memorising it and adducing it as proof.
20. The affirmation of the Attributes in contrast to the way of the Ash'ariyyah who negate them.
21. The explicit statement that the quaking and swooning is done out of the fear of Allāh, Mighty and Magnificent.
22. They fall prostrate to Allāh.

\(^6\) Ibn 'Uthaymīn: This is correct, but it is not something that is true of all mankind, rather only for the ignorant and foolish.
CHAPTER SEVENTEEN

Intercession

Allāh, Mighty and Magnificent, says,

وَأَنْذِرْ فِي الْآخِرَةِ ٌىٌٍةَ هُمْ أُوْيَانِ ٌىٌٍةَ يُهَبْبُونَ

إِلَىٌٍةَ نََّهَمَّ خِلٌَّثَمَّنَّ دُعَارٌَ وَلَا نََّهَمَّ عُلَّمٌَ كُنْتُمْ يُهَبْبُونَ

"Warn by it those who fear that they will be gathered to their Lord, having no protector or intercessor apart from Him..."\(^1\)

قُلْ لِلَّهَ الْقَدَمَ وَلِلَّهِ الْقَدَحَ

"Say: ‘Intercession is entirely Allāh’s affair.’"\(^2\)

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\(^1\) *al-An'ām* (6): 51

\(^2\) *al-Zumar* (39): 44
“Who can intercede with Him except by His permission?3

“And how many angels are there in the heavens whose intercession is of no benefit at all until Allāh has authorised those He wills and is pleased with them!”4

“Say: ‘Call on those you make claims for besides Allāh. They have no power over even the smallest particle, either in the heavens or in the earth. They have no share in them and He has no need of their support.’”5

Abū’l-‘Abbās said, ‘Allāh has quashed all the justifications employed by the polytheists. He nullified the claim that something else has sovereignty or even a share of it, and He nullified the existence of a supporter. All that remains after this is [the argument of] intercession and He explained that this can only benefit those that the Lord allows,

3 *al-Baqarab (2): 255*

4 *al-Najm (53): 26*

5 *Saba’ (34): 22*
Chapter 17: Intercession

"They only intercede on behalf of those with whom He is pleased." 

'Intercession, as believed by the polytheists, will not exist on the Day of Rising and it has been negated by the Qur'an. The Prophet (ﷺ) informed us that he would come and prostrate before his Lord and praise Him. He would not ask for the intercession straight away. It will then be said, "Raise your head, speak and you will be heard, intercede and your intercession will be accepted."' Abū Hurayrah asked, 'Who is most fortunate by reason of your intercession?' He replied, "Whoever says, 'None has the right to be worshipped save Allāh,' sincerely from his heart." So intercession is for those who are sincere and it will occur by Allāh’s permission, it is not for those who commit shirk with Allāh.

'Essentially, intercession is built on the fact that it is Allāh, Glorious and Most High, who will grace the sincere, forgiving them through the mediation of the supplication of those He has allowed to intercede, that He may honour him and grant him the Praiseworthy Station.

'The intercession negated by the Qur'an is that intercession which

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6 al-Anbiya' (21): 28

7 Bukhārī #4476-6565-7410-7440-7509-7510-7516 and Muslim #193 on the authority of Anas. This hadith has been reported from twelve Companions.

8 Bukhārī #99-6570 and records the response as, "Abū Hurayrah, I thought it would be you who would be the first to ask me this question because of your keen desire for hadith. The one most fortunate by reason of my intercession on the Day of Rising will be the person who says, ‘None has the right to be worshipped save Allāh,’ sincerely from his heart or soul.”
PURITY OF FAITH

contains *shirk*. This is why He has affirmed intercession stipulated by His permission in numerous places, and the Prophet (ﷺ) explained that this will only be carried out for the people of *Tawhid* and sincerity.⁹

Issues:

1. Exegesis to the verses.
2. Description of the intercession that is negated.
3. Description of the intercession that is affirmed.
4. Mention of the Major Intercession which is the Praiseworthy Station.¹⁰
5. The description of what he (ﷺ) will do: he will not commence with intercession, instead he will prostrate and when Allah grants him leave, he will intercede.
6. Who are the people most fortunate by reason of his intercession?
7. Intercession will not be for those who commit *shirk* with Allah.
8. Explaining the reality of intercession.

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¹⁰ *al-Maqām al-Mahmūd*
Allah, Most High, says,

إِلَّاَّ إِنَّ الْمُؤْمِنِينَ ۖ وَلَكَنَّ اللَّهَ يُهْدِيُّ مَن يَشَاءُ

"You cannot guide those you would like to but Allah guides those He wills." ¹

It is recorded in the Sahih on the authority of ibn al-Musayyib, on the authority of his father who said, 'When Abu Talib was on his death bed - with him were 'Abdullah ibn Abū Umayyah and Abū Jahl - the Messenger of Allah (ﷺ) came to him and said, "Uncle, say, 'None has the right to be worshipped save Allah,' and with this statement I can make your case with Allah." They said, "Would you turn away from the religion of 'Abdu'l-Muttalib?" The Prophet (ﷺ) repeated his request and they repeated their objection. The last thing that he said was, "He is upon the religion of 'Abdu'l-Muttalib," thereby refusing to say the testimony of faith. The Prophet (ﷺ) said, "I will ask forgiveness for you so long as I am not prohibited from doing so." Allah, Mighty and Magnificent, then revealed,

¹ al-Qasas (28): 56
PURITY OF FAITH

It is not right for the Prophet and those who have faith to ask forgiveness for the polytheists.\(^2\)

and concerning Abū Ṭālib, Allah revealed,

"You cannot guide those you would like to but Allah guides those He wills."\(^{34}\)

Issues:

1. Exegesis of, "You cannot guide those you would like to but Allah guides those He wills."
2. Exegesis of, "It is not right for the Prophet and those who have faith to ask forgiveness for the polytheists."
3. The issue of paramount importance: the true meaning of his saying, "Say, 'None has the right to be worshipped save Allāh,'" is at odds to the explanation given by those who claim knowledge.\(^5\)
4. Abū Jahl and those with him understood what the Prophet (ﷺ) meant when he said to the man, "Say, 'None has the right to be

\(^2\) al-Tawbah (9): 113

\(^3\) al-Qasas (28): 56

\(^4\) Bukhāri #1360-3884-4675-4772-5657-6681 and Muslim #24

\(^5\) i.e. La ilāha illAllāh is not merely a statement affirming Allāh's existence, lordship
worshipped save Allāh.’’ May Allāh disgrace a person who is more ignorant than Abū Jahl concerning the foundation of Islām!

5. His keen desire for his uncle to accept Islām.

6. Repudiation of those who presume that ‘Abdu’l-Muttalib and his predecessors were Muslim.

7. He (ﷺ) asked forgiveness for him but he was not forgiven, instead he (ﷺ) was prohibited from doing so.

8. The harm that the evil cause a person.

9. The harm of venerating predecessors and senior, respected figures.

10. The people of falsehood hold to this specious argument in that Abū Jahl adduced it as proof.

11. The hadith supports the principle that deeds are by one’s final assertive act. This is because if he had said the statement, it would have profited him.

12. Consider carefully the weight this specious argument has in the hearts of the misguided. The story shows that this was the only argument they employed despite his (ﷺ) repeating what he said and his insistence, but because this argument seemed so obvious to them and so preponderant, they restricted themselves to it.

and oneness, but it’s focus is to affirm that Allāh alone must be worshipped. It would seem that ‘those who claim knowledge’ is a reference to the philosophers and scholars of theological rhetoric, kalam.

Ibn ‘Uthaymir: This is not to be understood unrestrictedly. If they are deserving of veneration, there is no harm, rather it is good. There is no doubt that venerating our predecessors at the beginning of this nation and putting them in their correct places is good and not harmful. If senior figures are respected because of their knowledge or their age, this too is not harmful. If, however, they are venerated because of the falsehood they are on, this is something that will greatly harm the religion of a person.
The disbelief of the children of Ādam and their leaving their religion was because of extremism concerning the righteous

Allāh, Most High, says,

بَتَأَهِلُوا الْحَكِيمَةَ وَلَا تَنْسُوا فِي دِينِكُمْ وَلَا تَفْسُوْنَ عَلَى اللَّهِ إِلَّا الْحَقًّا

"People of the Book! Do not go to excess in your religion and say nothing but the truth about Allāh.”

In commentary to,

1 al-Nisā’ (4): 171
Chapter 19: The disbelief of the children of Adam & their leaving...


وَالْأَلْلَّهَ أَنَّ أَنَّوْرَهُمَا لَلْهُمْ وَلَا شَثَّمُونَ وَلَا يَغْفُرُونَ

“They said, ‘Do not abandon your gods. Do not abandon Wadd or Suwa’ or Yaghuth or Ya'uq or Nasr.’”2

Ibn 'Abbas said, ‘These were the names of righteous people from Nûh’s nation. When they died, Shaytân inspired their people to erect idols in the places where they would sit and to name these idols after them. They did this, but they were not worshipped. Then, when this generation passed away and knowledge was lost, they were worshipped.’ This is recorded in the Sahîh.3

Ibn al-Qayyim said, ‘More than one of the Salaf said, “When they passed away, people would retreat to their graves, then they made graven images of them, then, after the passage of time, they worshipped them.”’4

'Umar said that the Messenger of Allah (ﷺ) said, “Do not excessively praise me like the Christians excessively praised the son of Maryam. I am only a servant so say: servant of Allah and His Messenger.” It was recorded by Bukhâri and Muslim.5

He also said that the Messenger of Allah (ﷺ) said, “Beware of

2 Nûh (71): 23

3 Bukhâri #4920


5 Bukhâri #3445-6830. The basis of the hadîth is also recorded by Muslim #1691 but the phrase quoted by the author is not mentioned.
extremism for it was extremism that destroyed the nations before you."6

Muslim records on the authority of ibn Mas'ūd that the Messenger of Allāh (ﷺ) said three times, “The extremists are destroyed.”7

Issues:

1. Whoever understands this chapter and the two that follow will realise the strangeness of Islām. He will see the wonder of Allāh’s power and how He changes the hearts.
2. The first shirk that occurred on earth was through specious arguments concerning the righteous.
3. The first thing that was altered of the religion of the Prophets, the reason for it, as well as knowing that Allāh sent them.
4. The propensity to accept innovation despite the fact that the legal laws and natural dispositions reject them.8

6 Ahmad #1851-3248, Nasā‘î #3059, ibn Mājah #3029 on the authority of ibn ‘Abbās with the words, “Beware of extremism in the religion for it was extremism in the religion that destroyed the nations before you.” Hākim #1711 said it was šahīh, meeting the criteria of Bukhārī and Muslim, and Dhahabī agreed. Nawawī, Majmū‘, vol. 8. pg. 137 said that the isnād was šahīh meeting the criteria of Muslim as did ibn Taymiyyah, Iqīṭīdā‘ al-Sirāt al-Mustaqīm, pg. 106, Albānī, al-Saḥīḥah #1283 and Arna‘ūt. It was ruled šahīh by ibn Ḥibbān #3871 and ibn Kuẓaymāh #2867-2868.

7 Muslim #2670

8 Ibn ‘Uthaymīn: i.e. the sound natural disposition rejects them since it is naturally inclined towards worshipping Allāh alone without any partners, just as Allāh, Most High, says, “So set your face towards the religion as a pure natural believer, Allāh’s natural disposition on which He made mankind.” [al-Rūm (30): 30]. The sound natural disposition will only accept legislation from one who has the authority to legislate.
5. The reason for all of this is mixing truth with falsehood. The first, (the truth), is loving the righteous and the second, (the falsehood), is certain people of knowledge doing something by which they intended good, but those who came after misunderstood and thought they intended something else.  


7. The nature of man is that the truth will diminish in his heart and falsehood will increase.

8. This is a case in example for what is reported from the Salaf: innovation is a route to disbelief.

9. Shaytān knows what innovation leads to, even if the intention of the person who does it is good.

10. Understanding the universal precept: the proscription of extremism and knowing what it leads to.

11. The harm of retreating to graves in order to do righteous deeds.

12. Understanding the prohibition against images and the wisdom in removing them.

9 Out of their love for the righteous and their desire to respect and remember them, they erected those idols. This mixing of truth with falsehood was what led the later generations to worship them. Ibn 'Uthaymīn: one can derive from this that whoever wants to strengthen his religion by doing an innovation, the harm of that innovation is greater than its good.

10 Ibn’Uthaymīn: This phrase should be understood with the condition that one considers man from the point of view of being man, not from the perspective of those Allāh has favoured by purifying their souls. Allāh says, “He who purifies it has succeeded and he who covers it up has failed.” [al-Shams (91): 9-10] Man, from the perspective of being man, has been described by Allāh as having two qualities, “...but man took it on, he is indeed wrongdoing and ignorant.” [Al-Abzāb (33): 72], “Man is indeed wrongdoing, ungrateful.” [Ibrahim (14): 34] Man, from the perspective of those whom Allāh has graced with faith and righteous deeds, rises above this, “We created man in the finest mould. Then We reduced him to the lowest of the low, except for those who have faith and do right actions: they will have a reward which never fails.” [Al-Tin (95): 4-6] For this reason, a person who has been graced by Allāh with guidance will find that falsehood will diminish in his heart, perhaps vanishing altogether, as can be seen in the examples of 'Umar ibn al-Khaṭṭāb, Khalīd ibn al-Walīd, 'Ikrimah ibn Abū Jahl and others.
13. Understanding the great importance of this narrative, the dire need of understanding it and the general heedlessness of it.

14. It is truly astonishing to note that they read it in the works of exegesis and hadith, they understand what the words mean, but Allāh has come between them and their hearts and they end up believing that what the people of Nūh did was the best form of worship! They believe that what Allāh and His Messenger prohibited is actually disbelief that makes lawful a persons' wealth and blood!\(^{11}\)

15. It is clearly mentioned that they only intended intercession.

16. They thought that the scholars who made those graven images also intended that.

17. His (ﷺ) great pronouncement, “Do not excessively praise me as the Christians excessively praised the son of Maryam.” Peace and blessings be upon he who conveyed the clear message!

18. His counsel that the extremists will be destroyed.

19. It is clearly mentioned that they were not worshipped until knowledge was first lost. Through this one understand the huge importance of having knowledge and the harm of losing it.

20. The cause for losing knowledge is the death of the scholars.

\(^{11}\) Ibn 'Uthaymīn: i.e. whoever believes that *shirk* and *kufr* are the best forms of worship and that they draw a person closer to Allāh is a disbeliever whose blood and property becomes lawful. This is what the author intended to say even though the ostensive sense of his words does not obviously lend to this meaning.
CHAPTER TWENTY

The censure of a person who worships Allāh by the grave of a righteous man, what then if he worshipped him?!
senger of Allāh’s (ﷻ) final illness, when it got severe he would pull a bordered garment of his over his face, and when it became hard to breathe, he would remove it. While in that state he said, “Allāh cursed the Jews and Christians, they took the graves of their Prophets as masjīds,” warning (us) against what they did. Were it not for that, his grave would have been left in the open but it was feared that it would be taken as a masjid.”

Muslim records on the authority of Jundub ibn ‘Abdullāh that he heard the Prophet (ﷺ) saying, five days before he passed away, “Before Allāh, I clear myself of taking one of you as a close, dear friend4 since Allāh has taken me as a close friend just as He took Ibrāhīm as a close friend. Were I to take any person of my nation as a close friend, it would have been Abū Bakr. Of a surety, those before you would take the graves of their Prophets as masjīds, but you, do not take the graves as masjīds, I prohibit you from doing so!”5

So at the end of his life, he prohibited it. Moreover, while on his deathbed, he cursed those who did so. Prayer at the graves is subsumed by this [prohibition] even if a masjid is not actually built there. This is the meaning of her saying, “it was feared that it would be taken as a masjid.” The Companions did not build a masjid over the site of his grave. Every place which is singled out for prayer has been taken as a masjid, indeed any place in which a person prays can be called a masjid because he (ﷺ) said, “The earth has been made a masjid for me and something to purify with.”6

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3 Bukhārī #435-1330-1390-3453-3454-4441-4443-5815-5816 and Muslim #531

4 ar: khālil

5 Muslim #532

6 Bukhārī #335-348-3122 and Muslim #521 on the authority of Jābir ibn ‘Abdullāh.
Chapter 20: The censure of a person who worships Allāh by the grave...

Ahmad records with a jayyid isnād on the authority of ibn Mas'ūd (radiyAllahu 'anhu) that the Messenger of Allāh ((nc) said, “Amongst the worst people are those who will be living at the time of the Hour and those who take graves as masjīds.” This was also recorded by Abū Ḥātim in his Ṣaḥīh.7

Issues:

1. The words of the Messenger (nc) concerning a person who builds a mosque in which Allāh is worshipped, but on the grave of a righteous man, even if that person’s intention was good.
2. The prohibition of images and the gravity of the affair.
3. Taking heed at the lengths he (nc) went to in order to explain this. How he explained it to them first of all, then again five days before he passed away, then again when he was on his deathbed, each time not sufficing with his previous words.
4. His prohibiting that this be done at his grave even before his grave was there.
5. This is the practice of the Jews and Christians with the graves of their Prophets.
6. He cursed them for this.
7. His (nc) purpose was to warn us from [doing the same] with his grave.

7 Ahmad #3844-4143-4342, ibn Abī Shaybah, vol. 3, pg. 345, Tabarānī, al-Kabīr #10413
   It was ruled sahlī by ibn Ḥibban #6847 and ibn Khuzaymah #789. Dhahabī, Siyar, vol. 9, pg. 401 said that the isnād was hasan as did Haythami, vol. 2, pg. 27, Albānī, Abkām al-Jana'īz and Arna'ūt. Ibn Taymiyyah, Iqīdā' al-Ṣīrāt, pg. 330 said the isnād was jayyid as did ibn al-Qayyim, Ighābatu'l-Labsān, vol. 1, pg. 291.
   Bukhārī #7067 mentions the first sentence as a ta'liq report.
8. The reason why his grave was not in the open.8
9. The meaning of taking (graves) as masjids.
10. He mentioned those who took them as masjids alongside those upon whom the Hour will fall. Therefore, he mentioned the route to shirk before its actual occurrence along with the final consequence.9
11. In his sermon which he delivered five days before his passing away, he repudiated two groups who are the worst innovators: the Rāfidah and the Jahmiyyah, indeed some of the Salaf were of the view that they are not included amongst the seventy two sects. It was through the Rāfidah that shirk and grave worship occurred, and they were the first to build masjids over graves.
12. The severity of his (.HtmlControls) final illness.
13. The close friendship he was honoured with.
14. The clear statement that it is a higher ranking than love.10
15. The clear statement that al-Siddiq is the best of the Companions.
16. The allusion to his Khilāfah.

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8 Ibn 'Uthaymín: and there is a second reason as well and that is his ( Greenwood) informing us that a Prophet is buried in the place at which he passes away.

9 Ibn 'Uthaymín: i.e. the Hour will fall on those who are the worst of creation; it will be the disbelievers who are alive at that time. Those who take graves as masjids have enacted the routes leading to disbelief and shirk.

10 i.e. the ranking of khulla is above that of mahabbah, or the khalil is more select than the habib. The Prophet ( Greenwood) loved Abū Bakr, but he did not take him as khalil. Ibn 'Uthaymín: the 'clear statement' is not found in this hadlth alone, but when you consider it in the light of other ḥadiths such as, "Abū Bakr was the most beloved person to him." [Muslim #3662]
Extremism with regards the graves of the righteous turned them into idols that were worshipped besides Allah

Mālik, al-Muwattā, records that the Messenger of Allah (ﷺ) said, “O Allah! Do not make my grave an idol that is worshipped! The anger of Allah was severe against a people who took the graves of their Prophets as masjids.”

Ibn Jarir records with his isnād from Suqyān, on the authority of

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1 Mālik #1721 on the authority of ‘Aṭā as a mursal report, the full isnād being provided by Bazzār #440 (Kashf al-Astār) to Abū Sa‘īd al-Khudrī and the isnād is daʿīf as stated by Arna‘ūt, cf. Haythami, vol. 2, pg. 31.

Āḥmad #7358, Hūmaydī #1025, Abū Ya‘lā #615 on the authority of Abū Hurayrah with the words, “O Allah! Do not make my grave an idol that is worshipped! Allah cursed a people who took the graves of their Prophets as masjids.” Arna‘ūt said the isnād was qawī and Albānī, Ahkām al-Janā‘īz said the isnād was šāhīh.
Manṣūr, on the authority of Mujāhid who said in commentary to,

“Have you really considered al-Lāt and al-'Uzzah...”

(al-Lāt) would prepare sawiq⁴ for them. When he passed away, they would retreat to his grave.”⁴ The same was reported from Abū'l-Jawzā’ from ibn ‘Abbās, ‘He would prepare sawiq for the pilgrims.’⁵

Ibn ‘Abbās (radiyAllahu ‘anhuma) said, “The Messenger of Allāh (ﷺ) cursed women visitors to the graves and those who build masjids on their sites and hang lamps around them.” This was recorded by the authors of the Sunan.⁶

Issues:

1. The meaning of idols.⁷

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⁴ Ṭabārī, vol. 27, pg. 58 with a saḥīḥ isnād
⁵ Bukhārī, Tafsīr Surah al-Najm
⁶ Ahmad #2030-2603-2984-3118, Abū Dāwūd #3236, Nasāʾi #2045, Tirmidhī #320, ibn Mājah #1575.

Tirmidhī said it was hasan as did ibn Kathīr, Takhrij al-Tanbih, vol. 1, pg. 62 and it was ruled saḥīḥ by ibn Ḥibbān #3179-3180 and Suyūṭī, al-Jāmi’ #7276. Albānī, al-Da’ifah #225 ruled it saḥīḥ without the wording, “and hang lamps around them,” as did Arna’ūṭ.

⁷ ar: authān, pl. of wāthan. Fawzān: everything that is worshipped besides Allāh be it
2. The meaning of worship.
3. He (ﷺ) only sought refuge from things he feared would happen.
4. His mentioning taking the graves of Prophets as masjids alongside this.
5. Mention of the severity of Allah’s anger.
6. Understanding the form which their worship of al-Lāt took, al-Lāt being one of the greatest idols. This is one of the most important issues.⁸
7. Understanding that it was the grave of a righteous man.
8. That it was the name of the person in the grave. The meaning of that name was also mentioned.⁹
9. His cursing women who frequent the graves.
10. His cursing those who hang lamps around them.

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a grave, or tree, or stone, or piece of land or anything else. Ibn ’Uthaymin: i.e. everything that is worshipped besides Allah be it an image or a grave or anything else. Fawzan: and a sanam is anything that is worshipped besides Allah that has the form of a man or animal.

⁸ Sulaymān: The reason that led them to worship al-Lāt was their going to excesses with respect to his grave. He ended up being an idol that was worshipped. Wadd, Suwā’, Yagūth, Ya’ūq and Nasr were also righteous people who ended up being worshipped for the same reason. Today the deceased righteous, and others, are worshipped for the same reason: people go to extremes concerning them, build shrines and memorials over their graves and appoint them as places of recourse where people’s needs can be met.

⁹ i.e. the name al-Lāt is derived from the verb latta which is to mix, a reference to his mixing sawiq.
CHAPTER TWENTY TWO

*al-Mustaphā* (ﷺ) protecting the sanctuary of *Tawḥīd* and his closing every avenue to *shirk*

Allāh, Most High, says,

أَلْقَى جَاهِلَةَ مَّسْحُومًا مِّن أَفْسٖصِكُمْ عَزِيزًا
عَلَيْهِ مَأْوِيَا مُحْرِيضًا عَلَيْهِمْ بِالْمُوَّمِّمِينَ
إِنَّا نُولِّئُكُمْ فَيْضٌ حَسُنٌ إِلَّا مَا عَلَىٰهُ إِلَّا هُوَ أُنْمَلِيَ وَهُوَ ظَدَّ الْمَرْضَى التَّفْيِيمِ

“A Messenger has come to you from among yourselves. Your suffering is distressing to him; he is deeply concerned for you; he is gentle and merciful to the believers. But if they turn away, say, ‘Allāh is enough for me. There
Chapter 22: al-Mustaphā (jge) protecting the sanctuary of Tawḥīd...

is none worthy of worship save Him and I have put my trust in Him. He is the Lord of the Mighty Throne.”¹

Abū Hurayrah (radiy-Allāhu ‘anhu) reported that the Messenger of Allāh (ﷺ) said, “Do not make your houses into graves and do not take my grave as a place of festival. Send your ṣalāh upon me for it reaches me no matter where you may be.” This was recorded by Abū Dāwūd with a hasan isnād, its narrators are all thiqah.²

‘Alī ibn al-Ḥusayn reported that he saw a man coming to an opening that was by the grave of the Prophet (ﷺ), entering therein and supplicating. He prohibited him from doing so saying, ‘Should I not narrate a hadith to you that I heard from my father, from my grandfather, from the Messenger of Allāh (ﷺ)? He said, “Do not take my grave as a place of festival and do not make your houses into graves. Send your ṣalāh upon me for your salām reaches me no matter where you may be.” This is recorded in al-Mukhtārah.³

¹ al-Tawbah (9): 128-129

² Ahmad #8804, Abū Dāwūd #2042, Tabarānī, al-Awsaf #8026
   Ibn Taymiyyah, Iqtīda‘, pg. 321 said, ‘The isnād is hasan, its narrators are all thiqah and well-known. However, ‘Abdullāh ibn Nāfi‘ al-Sā‘igh, the legal jurist and colleague of Mālik, has some weakness that does not impair his narration of hadith.’
   It was ruled saḥīḥ by Nawawī, al-Adhkār, pg. 93 and Albānī, Sahih al-Jāmi‘ #7226.

   Arna‘ūt, Takhrij Musnad (under #8804) said that the isnād was da‘īf. Sakhāwī, al-Qawālī al-Bāṭin, pg. 155 ruled it ḥasan and Albānī, Takhrij Fadl al-Salāh #20 ruled it saḥīḥ due to supporting witnesses; cf. ‘Awwāmah, Tabqiq ibn Abī Shaybah #7624
   ‘Abdu’l-Razzāq #4839-6726 records that al-Ḥasan ibn al-Ḥasan ibn ‘Alī saw some
Issues:

1. Exegesis to the verse of al-Barā’a
2. His completely distancing his nation from encroaching this sanctuary.
3. Mention of his concern, gentleness and mercy.
4. His prohibiting visiting his grave in a particular fashion despite visiting it being one of the best deeds.
5. His prohibiting frequent visitation.
6. His encouraging the praying of optional prayers in one’s house.
7. That a person should not pray in a graveyard was something already known and accepted by them.
8. The reason he gave for this was that the salāh and salām of a person reaches him even if he be far away, as such there is no need to go close to the grave as some may surmise.
9. While in the barzakh, the deeds of his nation of salāh and salām are presented to him.

people by the grave and he prohibited them saying, “The Prophet said, “Do not take my grave as a place of festival and do not make your houses into graves. Send your salāh upon me for it is conveyed to me no matter where you may be.””

4 Ibn ‘Uthaymīn: i.e. the fashion mentioned in the hadith, “do not take my grave as a place of festival.”

5 Ibn ‘Uthaymīn: derived from his saying, “do not take my grave as a place of festival.” However, this statement does not necessarily imply frequent visitation since a person could come yearly and still have taken it as a place of festival, as such this would be a type of frequent visitation.

6 Duwaish: Because he regarded a house in which one did not pray like a graveyard. If it was not already known to them (that one does not pray in a graveyard), the similitude would not have made sense.
CHAPTER TWENTY THREE

Some of this nation will worship idols

Allāh, Most High, says,

"Do you not see those who were given a portion of the Book having faith in idols and false gods and saying of the disbelievers, ‘These people are better guided on their path than the believers’?"1

1 al-Nisā’ (4): 51
“Say, ‘Shall I tell you of a reward with Allâh far worse than that: that of those whom Allâh cursed and with whom He is angry - turning some of them into monkeys and pigs - and who worshipped false gods?’”

\[\text{فَالَّذِينَ عَلَوْا عَلَىٰ أَمْرِهِمْ أُنْجِدُونَ عَلَيْهِم مَسْجِدًا.}\]

“But those who got the better of the argument concerning them said, ‘We will build a place of worship over them.’”

Abû Sa’îd reports that the Messenger of Allâh (ﷺ) said, “You will surely follow the way of those before you, identically, to the point that were they to enter a lizard hole, you too would enter it.” The Companions asked, ‘Messenger of Allâh, do you mean the Jews and Christians?’ He (ﷺ) replied, “Who else?” It is recorded by Bukhârî and Muslim.\(^4\)

\(^{2}\) al-Mâ‘idah (5): 60

\(^{3}\) al-Kahf (18): 21

\(^{4}\) Bukhârî #3456-7320 and Muslim #2669 with the words, “You will surely follow the way of those before you, hand-span by hand-span, cubit by cubit, to the point that were they to enter a lizard hole, you would follow them in.” The Companions asked, ‘Messenger of Allâh, do you mean the Jews and Christians?’ He (ﷺ) replied, “Who else?”

The wording the author quoted is not found in Bukhârî and Muslim. Sulaymân ibn ‘Abdullâh, Tâysîr al-‘Aqîq, vol. 2, pp. 651-652 said, ‘It is possible that this wording be reported in another (work of hadîth), or it is possible that the author meant that the basis of this hadîth is (in Bukhârî and Muslim), not this particular wording.’

Ahmad #17135 and Ṭabarânî, al-Kabîr #7140 record on the authority of Shaddâd ibn Aways that the Messenger of Allâh (ﷺ) said, “The worst of this nation will take on the practices of the People of the Book who came before them identically.” Arna’ît said that the isnâd was da’îf.
Muslim records on the authority of Thawbān that the Messenger of Allāh (ﷺ) said, “Allāh gathered together the earth for me so I saw its east and west. The dominion of my nation will reach all that was gathered before me and I have been granted the two treasures: the red and the white. On behalf of my nation, I asked my Lord not to destroy it through widespread famine and not to allow it to be overcome in its entirety by an external enemy. My Lord said to me, ‘Muhammad, when I have ordained a decree, it cannot be withdrawn. I will grant you your request on behalf of your nation and I will not destroy them through widespread famine, and I will not allow them to be overcome in their entirety by an external enemy even if they attack them from all regions of the earth, this until some [Muslims] kill others and some take others prisoner.’”

This was also recorded by Barqānī in his *Sahih* and he added, “It is misguided leaders that I am in fear of concerning my nation. When the sword is used against them, it will not be withdrawn until the Day of Rising. The Last Hour will not fall until a tribe of my nation join with the polytheists and until many sections of my nation worship idols. There will arise thirty liars from my nation, all of them claiming to be a prophet whereas I am the seal of the Prophets, there is no Prophet after me. There will always be a group of my nation who will remain on the truth and they will be aided, those who forsake them will not harm them until the command of Allāh, Blessed and Most High, comes.”

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5 Muslim #2889

6 This additional wording is recorded by Ahmad #22395-22452, Abū Dāwūd #4252, ibn Mājah #3952.

Hākim #8390 said it was ṣaḥīḥ meeting the criteria of Bukhārī and Muslim. Arnaʿūṭ said that it was ṣaḥīḥ meeting the criteria of Muslim. Albānī ruled it ṣaḥīḥ.
PURITY OF FAITH

Issues:

1. Exegesis to the verse of al-Nisa’.
2. Exegesis to the verse of al-Ma’idah.
3. Exegesis to the verse of al-Kahf.
4. The meaning of faith in idols and false gods in this context. Is it merely belief in the heart or is it conforming to those who follow them while hating it and acknowledging its falsity? This is of paramount importance.
5. Their claim that the disbelievers who know their disbelief are better guided on their path than the believers.
6. Without doubt, this will occur in this nation as the hadith of Abū Sa’id establishes. This is the point of the chapter heading.
7. The explicit mention that it will occur, i.e. that many sections of this nation will worship idols.
8. It is truly astonishing to note that false claimants to Prophethood arose such as al-Mukhtār, who lived towards the end of the generation of the Companions. He articulated the Two Testimonies of Faith and clearly stated that he was one of this nation, that the Messenger was true and the Qur’ān was true which itself mentions that Muhammad was the Seal of Proph-

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7 ar: jibt
8 ar: tāghūt

9 Ibn Uthaymīn: There is no doubt that faith and belief falls within the scope of the verse. With regards to conforming to them in deed while hating it and accepting its falsity, further detail is needed. If he conforms, thinking that what they do is valid, this is disbelief. If he conforms, but does not believe that what they do is valid, this is not disbelief, however, there is no doubt that it is an extremely dangerous course to take since it could lead to disbelief.

Duwaish: i.e. it is not belief in the heart because they knew him as they knew their own sons. Rather it is to conform to those who follow them, and since they conformed, Allāh pronounced that it was tantamount to having faith in idols and false gods.
Chapter 23: Some of this nation will worship idols

ets. Despite this blatant contradiction, he was believed and many people followed him!

9. The glad tidings that truth will never disappear in its entirety as it did in the past. There will always be a group upon the truth.

10. The Great Sign that, despite their small number, they will not be harmed by those who forsake them or oppose them.

11. Their condition will remain like this until the Last Hour occurs.

12. The Great Signs (these texts) contain in that Allah brought the east and the west together for him, as opposed to bringing the north and south together, he told us what that meant and it occurred as he said. He informed us that he was granted the two treasures. He informed us that his two supplications were accepted and that the third was not. He informed us that the sword would be unsheathed and that once this happened, it would not be sheathed again. He informed us that some Muslims would kill others, and some would take others prisoner. He informed us that false claimants to prophethood would arise. He informed us that the Aided Group would remain. All of this happened just as he said even though each point is not obvious and the mind would not have conceived it.

13. His confining his fear for this nation to misguided leaders.

14. The meaning of worshipping idols.

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10 Alluded to in this hadith with the words, “until some [Muslims] kill others and some take others prisoner,” and explicitly mentioned in the hadith recorded by Muslim #2890 on the authority ‘Amir ibn Sa’d from his father that the Messenger of Allah (ﷺ) said, “I asked my Lord for three things and He granted me two and refused the third. I asked Him not to destroy my nation through widespread famine and He granted this to me. I asked Him not to destroy my nation through drowning and He granted this to me. I asked Him not to have them fight each other and He refused to grant this to me.”
CHAPTER TWENTY FOUR

Magic

Allāh, Most High, says,

وَلَقَدْ عَلَمُوا لَمْ يُؤْمِنُوا بِاللهِ وَالجَبَلَ وَالْإِلَهَامَتَانَ يَقُولُونَ "They know that any who deal in it will have no share in the Hereafter.”

يَقُولُونَ يَقُولُونَ "They have faith in idols and false gods.”

1 al-Baqarah (2): 102

2 al-Nisa’ (4): 51
Chapter 24: Magic

‘Umar said, ‘al-Jibt means magic and al-Tāghūt means Shayṭān.’

Jābir said, ‘The Tawāghīt refers to the soothsayers upon whom the devils would descend. One is found in every tribe.’

Abū Hurayrah reports that the Messenger of Allāh (ﷺ) said, “Avoid the seven mortal sins.” They asked, ‘Messenger of Allāh, what are they?’ He replied, “Committing shirk with Allāh, magic, killing a soul that Allāh has made sacred except with due right, consuming usury, consuming the wealth of an orphan, fleeing on the day of battle, and slandering chaste, unthinking believing women.”

Jundub reports that the Prophet (ﷺ) said, “The prescribed punishment for a magician is to strike him with the sword.” It is recorded by Tirmidhī who said that the correct position was that it is mawquf.

Bukhārī records on the authority of Bajālah ibn ‘Abadah that,

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4 Bukhari records it as a ta’llq report and the full isnād is provided by Tabari, vol. 3, pg. 13 and ibn Abi Ḥātim #5452. The isnād is şahih.

5 Bukhārī #2766-5764-6857 and Muslim #89

6 Tirmidhī #1460, Ṭabarānī, al-Kabir #1665


Tirmidhī said, ‘... the correct position is that it is a statement of Jundub.’ This was also the view of Dhahabi, al-Kabir #23. It is recorded as a statement of Jundub by Bukhārī, Tarikh al-Kabir #2268, Ṭabarānī, al-Kabir #1725, Bayhaqī, al-Kubra, vol. 8, pg. 136
“Umar ibn al-Khaṭṭāb wrote, “Kill every male and female magician.””
He then went on to say, “We killed three magicians.”

It is authentically reported that Hafṣah (rādiyAllahu 'anḥā) ordered the killing of one of her slave-girls who had performed magic on her and she was killed.8 The same is authentically reported from Jundub,9 and Ahmad said, ‘from three Companions of Muḥammad (ṣ).’

**Issues:**

1. Exegesis to the verse of al-Baqarah.
2. Exegesis to the verse of al-Nisa).

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7 Ahmad #1657-1685, Abū Dāwūd #3043, Abū 'Ubayd, al-Amwāl, pg. 35, 'Abdu'l-Razzāq #18745-18746, Sa‘īd ibn Manṣūr #2180. A summarised version is recorded by Tirmidhī #1587.

The wording of Ahmad and Abū Dāwūd has, ‘A letter from ‘Umar came to us one year before he died: “Kill every magician [Sufyān may also have said: and female magician]. With regards the Magians, separate any (married couples) who are mahram, and forbid them their murmurs (said before they eat).”’ So we killed three magicians.’

Tirmidhī said it was ḥasan ṣaḥīḥ and it was ruled ṣaḥīḥ by ibn Ḥazm, al-Muhallā, vol. 11, pg. 397 and Albānī, Tahqiq Abu Dawud. Arna‘ūṭ said that the isnād was ṣaḥīḥ meeting the criteria of Bukhārī.

The wording quoted above is not in Bukhārī, however the letter of ‘Umar is referenced by Bukhārī #3156-3157 without the mention of magic.


3. The explanation of *al-jīḥt* and *al-tāḥḥūt*, and the difference between the two.¹⁰
4. *Tāḥḥūt* could be from jinn or man.
5. Knowing the seven mortal sins that have been specifically proscribed (in the hadith).
6. The magician is guilty of disbelief.
7. He is to be killed, the option of repentance is not offered to him.
8. This was present amongst the Muslims during the time of ‘Umar, what then of the times after him?

¹⁰ Ibn ‘Uthaymîn: i.e. based upon the explanation given by ‘Umar.

Duwaish: The difference between the two is that *jīḥt* relates to the actual deed, such as magic, and *tāḥḥūt* refers to the actor, i.e. Shayṭān, the soothsayer or the magician. This is in accordance to some of the explanations given, others do not make this distinction.
Ahmad said: Muhammad ibn Ja’far narrated to us; ‘Awf narrated to us; Hayyân ibn ‘Ula’ narrated to us; Qaṭân ibn Qabîşah narrated to us; on the authority of his father that he heard the Prophet (ﷺ) saying, “Augury from the flight of birds, geomancy, and seeing (bad) omens are all types of magic.”¹

‘Awf said, ‘Iyâfah is to frighten birds. Tarq is the practice of drawing lines on the ground.’² al-Hasan said that al-Jîbt was the cry of Shaytân.³

¹ Ahmad #15915-20603-20604
² Ibid.
³ Ahmad #20604 and Bayhaqî, al-Kubra, vol. 8, pg. 139 have the words, ‘al-Hasan said that al-Jîbt was Shaytân.’

‘Iyâfah refers to the practise of frightening birds and seeing good omens in their names, their sounds and their patterns of flight. Therefore the crow, ghurāb would
Chapter 25: Some Types of Magic

The isnād is jayyid and Abu Dāwūd, Nasā‘ī and ibn Hibbān, Ṣaḥīḥ record the musnad portion of it.  

The Prophet (ﷺ) said, “Whoever acquires a branch (of knowledge) from the stars has acquired a branch of magic. The more (he learns), the greater (his sin).” It is recorded by Abu Dāwūd on the authority of ibn ‘Abbās (radīya Allāhu ‘anhumā) with a ṣaḥīḥ isnād.  

Nasā‘ī records the hadith of Abu Hurayrah (radīya Allāhu ‘anhu) [that the Prophet (ﷺ) said], ‘Whoever ties a knot and then blows on it has performed magic. Whoever performs magic has committed shirk.

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indicate strangeness, ghurbah and the hoopoe, hudhūd would indicate guidance, huda etc.

Tarq refers to divination through drawing lines on the ground (geomancy) or equally the practice of throwing gravel onto the ground and divination by the shapes subsequently formed therein (pessomancy).

Tiyarah is to see bad omens in something, originally it meant seeing omens in the direction of flight of birds or the path of lizards, to the right or left.


4 Abu Dawud #3907, Nasā‘ī, al-Kubrā, vol. 8, pg. 275, ibn Hibbān #6131, ‘Abdu’l-Razzaq #19502  

However, Abu Dawud #3907 does not just record the musnad part, he also records the explanation of ‘Awf. He #3908 also records the comments of ‘Awf separately. cf. Sulaymān ibn ‘Abdullāh, Taysir al-‘Azīz

The hadith was ruled ṣaḥīḥ by ibn Ḥibbān and Suyūṭī, al-Jāmi’ #5741 and its isnād ḥasan by Nawawī, Riyāḍ al-Salīhīn #1678 and ibn Tāmiyyah, Majmū’, vol. 35, pg. 192. It was, however, ruled da’līf by Albānī, Ghayatu’l-Maram #301 and its isnād da’līf by Arna’ūṭ.

5 Ahmad #2000-2840, Abu Dāwūd #3905, ibn Mājah #3726.  

Its isnād is ṣaḥīḥ and has been declared so by ‘Īrāqī, Taḥrīr al-Iḥya’, vol. 4, p. 117, Nawawī, Riyāḍ #1679, Dhahabī, al-Kabīr, Munāwī, Taysir, vol. 2, pg. 403, Albānī, Ṣaḥīḥ al-Jāmi’ #6074, al-Ṣaḥīḥah #793 and Arna’ūṭ.

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PURITY OF FAITH

Whoever ties something (on himself) will be left in its charge.6

Ibn Mas‘ūd reported that the Messenger of Allāh (ﷺ) said, “Should I not inform you what calumnious speech7 is? It is to carry tales, to convey statements to and fro between people.” It is recorded by Muslim.8

Bukhārī and Muslim record on the authority of ibn ‘Umar (radiyAllahu ‘anhuma) that the Messenger of Allāh (ﷺ) said, “Some forms of eloquent speech9 are magic.”10

6 Nasā‘ī #4084, Tabarānī, al-Awsat #1469
   It was ruled hasan by ibn Muflih, al-Adāh al-Sharī‘yah, vol. 3, pg. 78 but ḍa‘if by Dhahabi, Mizān al-I‘tīdāl, vol. 2, pg. 378 and Albānī, Tahqiq al-Nasā‘ī who also said that the last sentence was authentic, being supported by other narrations.
   The narration is, however, recorded as statement of al-Ḥasan by ibn Wahb, al-Jāmi‘, pg. 113 with a ṣahih isnād.

7 ar: al-‘adh

8 Muslim #2606

9 ar: bayān

10 Bukhārī #5146-5767 on the authority of ibn ‘Umar. Muslim #869 on the authority of ‘Ammār ibn Yāsir.
Khatībī, Al‘ām al-Hadith, vol. 3, p. 1967, said, ‘Bayān is of two types: the first whereby the intended meaning is expressed clearly, whatever language it may be in, this category is not regarded as magic; the second whereby the intended meaning is expressed in eloquent, cleverly doctored phrases based upon specific rules such that one listening takes pleasure in hearing the words and they affect his very heart. This category is what has been likened to magic as it captivates and beguiles the heart and overcomes the soul to the point that the face of reality could be transformed to illusion and the one captivated perceive only that which the speaker wants him to perceive. This category can be used in a commendable fashion and in a blameworthy fashion. As for the commendable form, it is to direct the person towards the truth and use these methods to aid the truth.... As for the blameworthy form, it is to direct
Issues:

1. 'Iyāfah, tarq and tiyarah are all subsumed by the term jibt.
2. The explanation of 'Iyāfah and tarq.
3. Knowledge of the stars is a type of magic.
4. Tying knots and blowing on them is a type of magic.
5. Spreading tales is a type of magic.  
6. Some forms of eloquent speech are a type of magic.

the person towards falsehood or envelop him in confusion such that the truth is seen as falsehood and falsehood as truth. This is completely blameworthy and has been likened to that which is completely blameworthy: magic.'

11 Ibn Muflih, al-Furūū', vol. 6, pp. 170-171 said, 'Abū'-l-Khaṭṭāb, 'Uyun al-Masā’il, said, “Carrying tales and causing dissention between people is a type of magic.” These words can be understood when one realises that, by doing this, a person surreptitiously wants to cause harm by his words and acts, and as such it resembles magic. This is why we have seen in practise that tale carrying causes the same sort of results as magic does, sometimes even worse.'
CHAPTER TWENTY SIX

Soothsayers and those like them

Muslim records on the authority of one of the wives\(^1\) of the Prophet (ṣ), that he said, “Whoever goes to a fortune teller, asks him about something and believes him, his prayer will not be accepted for forty days.”\(^2\)

Abū Hurayrah (radiyAllahu 'anhu) reports that the Prophet (ṣ) said, “Whoever goes to a soothsayer and believes him in what he says has disbelieved in what has been revealed to Muḥammad (ṣ).” This is recorded by Abū Dāwūd.\(^3\)

\(^1\) Hafṣah as per ibn Ḥajr, Fath, vol. 10, pg. 127

\(^2\) Muslim #2230 without the words, “and believes him.” These words are recorded by Ahmad #16638-23222, “Whoever goes to a soothsayer and believes him in what he says will not have his prayer accepted for forty days.” Arna’ūṭ said the isnād was ṣāḥīḥ meeting the criteria of Muslim.

\(^3\) Ahmad #9290, Abū Dāwūd #3904 with the words, “Whoever has [sexual rela-
Chapter 26: Soothsayers and those like them

The Four, as well as Hākim record on the authority of [Abū Hurayrah that the Prophet (ﷺ) said],4 “Whoever goes to a fortune teller or a soothsayer and believes him in what he says has disbelieved in what was revealed to Muḥammad (ﷺ).” Hākim said it was ṣaḥīḥ meeting the criteria of Bukhārī and Muslim.5

4 The text of the book has a blank space here and the translator has added the sentence in.

5 Ahmad #9536.

The authors of the Sunan do not record this hadith as stated by Sulaymān ibn ‘Abdullāh, Tāṣīr al-‘Aqīq, vol. 2, pg. 725 who further said that, in all likelihood, the author merely copied this from ibn Ḥajr, Fāth, vol. 10, pg. 227 #5758 who also referred the hadith to the authors of the Sunan.

Hākim #15 said it was ṣaḥīḥ meeting the criteria of Bukhārī and Muslim as stated by the author. ‘Īraḍ, al-‘A‘māl said the hadith was ṣaḥīḥ as quoted in Munāwī, Fayd, vol. 6, pg. 23 and he himself ruled it ṣaḥīḥ in Tāṣīr, vol. 2, pg. 385. Dhahabī, al-Kahbā‘ir said it was ṣaḥīḥ. Arna‘ūt said that it was ḥasan.

Bazzār #3045 records on the authority of Jābir that the Prophet (ﷺ) said, “Whoever goes to a soothsayer and believes him in what he says has disbelieved in what was revealed to Muḥammad (ﷺ).” Ibn Ḥajr, Fāth, vol. 10, pg. 227 said that the
Abū Ya'lä records a similar wording from ibn Mas'ūd and the isnād is jayyid.⁶

‘Imrān ibn Ḥuṣayn reports that the Messenger of Allāh (ﷺ) said, “Anyone who seeks omens or has omens interpreted for him, soothsays or has it done for him, and performs magic or has it done for him, is not of us. Whoever goes to a soothsayer and believes him in what he says has disbelieved in what was revealed to Muḥammad (ﷺ).” This was recorded by Bazzār with a jayyid isnād.⁷ It was also recorded by Ṭabarānī with a ḥasan isnād without the last part of the Ḥadīth commencing with, “Whoever goes to a soothsayer...”⁸

Baghawī said, ‘A fortune teller⁹, is someone who claims knowl-

⁶Ṭabarānī, al-Kabir #1005, al-Awsaf #1476 records on the authority of ibn Mas'ūd that the Prophet (ﷺ) said, “Whoever goes to a fortune teller or a magician or a soothsayer and believes him in what he says has disbelieved in what was revealed to Muḥammad (ﷺ).”

⁷Bazzār #3578, Ṭabarānī, al-Kabir, vol. 18, pg. 162. Mundhirī, vol. 4, pg. 33 said that it was recorded by Bazzār and Abū Ya'lä with a jayyid isnād as a mawqūf report. Ibn Ḥajr, Fath, vol. 10, pg. 227 said, ‘Its isnād is jayyid... this sort of statement is not said of one’s own opinion.’

⁸Ṭabarānī, al-Awsaf #4262. Mundhirī, vol. 4, pg. 33 said that it was recorded by Bazzār and Ṭabarānī, al-Awsaf and that the isnād was ḥasan as did Haythami, al-Zawajir, vol. 2, pg. 724. It has a supporting witness recorded by Ṭabarānī, al-Awsaf and Abū Nuʿaym, vol. 4, pg. 195 on the authority of 'Ali with a da'if isnād.

⁹ar: 'arrāf
edge about things based upon certain premises and indicants by which he determines where stolen property has been hidden or where something lost can be retrieved. Others said that this was the definition of a soothsayer. The soothsayer is someone who informs about unknown matters that have yet to occur. It is also said that a soothsayer is someone who informs another of his secrets."

Abū l-'Abbās ibn Taymiyyah said, 'The term fortune teller refers to a soothsayer, an astrologer, a geomancer or the likes, all of whom come to learn of matters through these methods.'

Concerning a group of people who would write the letters of Abū Jād and gaze at stars, ibn 'Abbās said, 'I do not think that anyone who does this has anything in his favour with Allah.'

Issues:

1. Believing a soothsayer is incompatible with having faith in the

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10 ar: kāhin

11 cf. Baghawi, Sharh al-Sunnah, vol. 12, pg. 8

12 Ibn Taymiyyah, Majmu' Fatawā, vol. 35, pp. 173, 193

13 Numerology, i.e. assigning values or mystical meanings to the letters of the alphabet which were then used for prediction. cf. ibn Taymiyyah, Majmu' Fatawā, vol. 12, pg. 62 and ibn Ḥajr, al-Maṭālib al-ʿĀliyah, vol. 3, pg. 124.

14 Ibn Wahb, al-Jāmi' #690 and Ma'mar, al-Jāmi' and the wording is his. 'Abdu'l-Razzāq, vol. 11, pg. 26 #19805 and Bayhaqī, Sunan, vol. 8, pg. 139, with a strong isnād.

Ibn Abī Shaybah, vol. 8, pg. 414 and ibn 'Abdu'l-Barr #1478 also record this without mention of the letters of Abū Jād and it is ṣaḥīh.
PURITY OF FAITH

2. The clear pronouncement that this is disbelief.
4. Mention of those have omens interpreted for them.
5. Mention of those who have magic performed on their behalf.
6. Mention of those who learn *Abū Jād*.
7. The difference between a soothsayer and fortune teller.

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15 Ibn 'Uthaymin: The fortune teller claims to have knowledge of the unseen. To believe him in this is to deny the Qur'ān which says, "Say: 'No one in the heavens and the earth knows the Unseen except Allah.'" [al-Naml (27): 65] Whoever, knowing that none knows the unseen save Allāh, believes a fortune teller in his claim to know the unseen has disbelieved and left the fold of Islām. If the person is ignorant, however, and believes him, his disbelief is not such as would take him outside the fold of Islām because he has not believed that the Qur'ān has something false in it and, as such, has not belied it.

Fawzān: belief in what is revealed to Muḥammad (ﷺ) is incompatible with belief in fortune tellers, incorporating as it does, acceptance of their devilish works. The ostensive sense of the ḥadīth shows that the person guilty of this is a disbeliever having left the fold of Islām. Allāh has invalidated fortune-telling and informed us that it is the work of devils; therefore, whoever believes it and thinks it is acceptable is a disbeliever, guilty of major disbelief.
CHAPTER TWENTY SEVEN

*Nushrah*

Jābir reports that the Messenger of Allāh (ﷺ) was asked about *nushrah*¹ and he replied, "It is a deed of Shayṭān." This was recorded by Aḥmad with a jayyid isnād. It was also recorded by Abū Dāwūd² who said, ‘Aḥmad was asked about this and he said that ibn Masʿūd

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¹ A charm or incantation for someone possessed or afflicted by magic. The word means to disperse or diffuse and is called so because it disperses or diffuses the trouble. cf. Ibn al-Athīr, *Gharib al-Ḥadīth*

² Aḥmad #14135, Abū Dāwūd #3868, ‘Abdu’l-Razzāq #19762, Bayhaqī, *al-Kubra*, vol. 9, pg. 351

Ibn Ḥaṭrī, *Fath*, vol. 10, pg. 233, said that the isnād was ḥasan, ibn Mufliḥh, *al-Adab al-Shar’īyyah*, vol. 3, pg. 63 said that isnād was jayyid, Albānī, *Taḥqīq Abū Dāwūd* said it was saḥīḥ and Arna’ūt said that the isnād was saḥīḥ.

Ibn Abī Shaybah #23516 and Abū Dāwūd, *al-Marāṣil* #453 record that al-Ḥasan said that the Messenger of Allāh (ﷺ) said, “*Nushrah* is a deed of Shayṭān.” Bazzār #3034 and Ḥākim #8292 record it from al-Ḥasan to Anas ibn Mālik from the Prophet (ﷺ). Hākim said it was saḥīḥ and Dḥalabī agreed. Haythāmī, vol. 5, pg. 102 said, ‘The narrators [of the isnād of] Bazzār are those of the Sahīḥ.’
would consider all of this reprehensible.\(^3\)

Bukhārī records that Qatādah asked ibn al-Musayyib, 'Is it permissible for a person who is afflicted by magic or is unable to have relations with his wife to get it undone or employ \textit{nushrah}? He replied, 'There is no harm in it, all they want is happiness and order. What is of benefit has not been prohibited.'\(^4\)

It is reported that al-Ḥasan said, 'None but a magician can undo magic.'

Ibn al-Qayyim said, '\textit{Nushrah} is to relieve a person affected by magic. It is of two types 1) Unravelling it by performing magic like that originally done, this is one of the deeds of Shaytān and it is in this light that one understands the saying of al-Ḥasan. In such a case, the one performing \textit{nushrah} and the patient draw closer to Shaytān by doing such deeds as he finds pleasing and through this the person affected is relieved of the magic. 2) Performing \textit{nushrah} through incantation,\(^5\) protective incantations,\(^6\) medicine, and permissible supplications. This is permissible.'\(^7\)

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\(^3\) This statement is not in Abū Dāwūd. Ibn Muflīh, \textit{al-Ādāb al-Shariyyah}, vol. 3, pg. 63 said, 'Ja‘far said that he heard Abū ‘Abdullāh saying about \textit{nushrah}, “Ibn Mas‘ūd would consider all of this reprehensible.”'

Ibn Abī Shaybah #23467 records that Ibrāhim said, 'They would consider amulets, incantations and \textit{nushrah} to be reprehensible.'

\(^4\) Bukhārī, \textit{Kitāb al-Tibb} as a ta‘llq report. The full isnād was provided by ibn Abī Shaybah #23523 and al-Athram, \textit{Sunan} as mentioned by ibn Hājr, \textit{al-Taghliq}, vol. 5, pg. 49. Ibn Hājr said that the isnād was ṣaḥīḥ.

\(^5\) \textit{ruqya}

\(^6\) \textit{ta‘awwudhāt}

\(^7\) Ibn al-Qayyim, \textit{Fīlam al-Muwaqqi‘in}, vol. 4, pg. 396
Chapter 27: Nushrah

Issues:

1. The proscription of employing *nushrah*.
2. The difference between the type that is proscribed and the type that is allowed. This will remove any difficulties in understanding the issue.
Allāh, Most High, says,

أَلَّا إِنَّ إِبَّانَكُم مَّلُوءَهُم بِالْقُوَّةِ وَكَلِّكُمْ أَسْتَرَّهُمْ لَا يُعْلَمُونَ

“No indeed! Their ill fortune will be with Allāh but most of them do not know.”

قَالُوا اطَّلِبُوا مَعَكَ مَعْمَانَةً ذَٰلِكَ أَنْ تُبَشِّرُنَّ بِأَنْتَقَمُونَ

“They said, ‘Your evil omen is in yourselves. Is it not just that you have been reminded? No, you are an unbridled people!’”

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1 *al-Atâf* (7): 131

2 *YaSin* (36): 19
Abū Hurayrah (*radiyAllāhu 'anhu*) reports that the Messenger of Allāh (ﷺ) said, “There is no infection, no evil omen, no night bird and no serpent in a hungry belly.” This was recorded by Bukhārī and Muslim. Muslim adds, “and no star promising rain” and no ghoul.”

Bukhārī and Muslim record on the authority of Anas that the Messenger of Allāh (ﷺ) said, “There is no infection or an evil omen, but good omens please me.” They asked, ‘What is a good omen?’ He replied, “A good word.”

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1 *ar: hāma*: an owl or night bird that is believed to appear and screech when vengeance has not been taken for someone who had been killed. It was also believed that the bones of the deceased would turn into the bird or his soul would flow into it. It was seen to be a bad omen if the bird perched on someone’s house. cf. Sulaymān ibn ‘Abdullāh, *Taysīr al-Asūr* vol. 2, pp. 765-766

2 *ar: safar*: a serpent which bites a man from within his belly believed to be the cause of hunger pangs. It was also used to refer to a serpent within the belly believed to cause a highly contagious disease. It is also said that the reference is to the month of Ṣafar which some people used to believe was an unlucky month. cf. Sulaymān ibn ‘Abdullāh, *Taysīr al-Asūr* vol. 2, pp. 766-767

3 Bukhārī #5707-5717-5757-5770-5773-5775 and Muslim #2220

4 *ar: naw*: a star promising rain or rain coming because of a phase of the moon. cf. Sulaymān ibn ‘Abdullāh, *Taysīr al-Asūr* vol. 2, pg. 799

5 Muslim #2220 on the authority of Abū Hurayrah with the additional words, “and no star promising rain.” Muslim #2222 on the authority of Jābir with the additional words, “and no ghoul.”

6 *ar: gūt*: used of a type of creature, a jinn, which appeared and led people astray in the desert, causing their destruction. cf. Sulaymān ibn ‘Abdullāh, *Taysīr al-Asūr* vol. 2, pg. 767

7 Muslim #2220 on the authority of Abū Hurayrah with the additional words, “and no star promising rain.” Muslim #2222 on the authority of Jābir with the additional words, “and no ghoul.”

8 Bukhārī #5756-5776 and Muslim #2224. Bukhārī #5744-5755 and Muslim #2223
Abū Dāwūd records, with a sāḥīḥ isnād, that ‘Uqbah ibn ‘Āmir said, ‘Omens were mentioned to the Messenger of Allāh (ﷺ) and he said, “The best of them is the good omen. The Muslim is not turned back from anything because of an omen. If any of you sees something that he dislikes, he should say, ‘O Allāh, You alone bring good and you alone avert evil. There is no might or power except with Allāh.”’

Ibn Mas'ūd reports that the Messenger of Allāh (ﷺ) said, “Evil omens are shirk, evil omens are shirk! None of us fails to be affected by it, but Allāh removes such influence through trust in Him.” This is recorded by Abū Dāwūd and Tirmidhi who said it was sāḥīḥ and he was of the view that the last sentence was the words of ibn Mas'ūd.

 Açḥāmad records the ḥadīth of ibn ‘Amr, “Whoever is turned back from his need because of an evil omen has committed shirk.” They asked, ‘What is the expiation for doing so?’ He replied, “That you

on the authority of Abū Hurayrah.

10 This is the name mentioned by the author, however it should be 'Urwah ibn ‘Āmir. cf. Sulaymān ibn 'Abdullāh, Tāṣīr al-'Aṣīl, vol 2. pg. 771

11 Abū Dāwūd #3919, ibn Abī Shaybah #29541-26392-29542, ibn al-Sunnī #292, Bayhaqī, al-Kubra, vol. 8, pg. 139
Nawawi, Riyāḍ al-Sāliḥīn #1677 said it was sāḥīḥ. Albānī, Tahqīq Abū Dāwūd said it was da'if.

12 Açḥāmad #3687-4171-4194, Abū Dāwūd #3910, Tirmidhi #1614, ibn Mājah #3538.
Tirmidhī said it was ḥasan sāḥīḥ. It was ruled sāḥīḥ by ibn Ḥibbān #6122 and Munāwī, Fayḍ al-Qadīr, vol. 4, pg. 388 said that ‘Iraqi, al-Amālī and Dhahabī ruled it sāḥīḥ. Albānī and Arna'ūt said the isnād was sāḥīḥ.

Chapter 28: Evil Omens

say, 'O Allāh, there is no good save Your good and no omen save Your omen. There is none worthy of worship save You.'"14

He also records the hadith of Faḍl ibn ‘Abbās (rādiyAllāhu ‘anhu), “Omens are what cause you to carry out what you were doing or turn you back.”15

Issues:

1. His saying, “No indeed! Their ill fortune will be with Allāh” with, “Your evil omen is in yourselves.”16
2. The negation of infection.
3. The negation of evil omens.
4. The negation of the ‘night bird.’
5. The negation of ‘the serpent in a hungry belly.’
6. Good omens are not included in this, indeed they are something commendable.


Suyūtī, al-Jāmi’ #7801 and Arna’ūṭ said the hadith was hasan. Albānī, al-Sabīḥah #1065 said the isnād was ṣaḥīḥ.

15 Ahmad #1824

Ibn Muflīḥ, al-ʿĀdāb al-Sharīʿiyah, vol. 3, pg. 377 said, ‘It is narrated by Muḥammad ibn ‘Abdullāh Ulāthah who is differed over and it is munqatū.’ Arna’ūṭ said the isnād was daʿīf.

16 Ibn ‘Uthaymīn: the point being that the two verses do not contradict each other. The Qurʾān and Sunnah do not contradict each other. The first verse shows that Allāh is the one who decrees this and the second verse shows that the person is the means or cause for it to happen.
7. The explanation of good omens.\textsuperscript{17}

8. Anything of this that affects the hearts while they dislike it is not harmful, indeed Allāh will remove such influence through trust, \textit{tawakkul}.

9. Mention of what a person should say if he does feel it.

10. The clear statement that evil omens are \textit{shirk}.

11. The explanation of blameworthy omens.\textsuperscript{18}

\textsuperscript{17} Fawzān: a good omen is something which leads a person to be optimistic, hoping for good. A bad omen is something that leads a person to be pessimistic, expecting the worst. Hoping for the good is something desirable because it involves having a good opinion about Allāh, Glorious and Exalted. Expecting the worst is not desirable because it involves a person having a bad opinion about Allāh. Therefore, when a person hears a good word or sees a righteous person, his chest is lightened and he feels easy. This is why, when the Messenger of Allāh (ṣṣ) heard a good name, or a good word or passed by a good place, his chest would be lightened and he would feel optimistic because of his good opinion of Allāh.

\textsuperscript{18} as gleaned from the ḥadith of ibn ‘Amr and Fadl ibn ‘Abbās.
Astrology

Bukhārī records that Qatādah said, ‘Allāh has created these stars for three reasons: adornment for the sky, objects by which to stone the devils, and signs by which a person may be guided. Whoever uses them for anything else is in error and has wasted his portion, and has imposed on himself what he has no knowledge of.’¹

Qatādah disliked that the phases of the moon be learnt² while ibn ‘Uyaynah did not allow it; Ḥarb quoted this from them. Ahmad and Ishāq allowed learning about the phases of the moon.³

¹ Bukhārī, Kitāb Bad’ al-Khalq, as a ta’līq report, the full isnād being provided by Tabarî, vol. 14, pg. 91, vol. 29, pg. 3 and ibn Abī Ḥātim #16536.

   The reason for his dislike was that matters such as the phases of the moon and the alignment of planets are used in astrology.

³ cf. ibn Rajab, Fadl ‘Ilm al-Salaf, where he says, ‘Ahmad and Ishāq allowed learning
Abū Mūsā narrated that the Messenger of Allah (ﷺ) said, “Three will not enter Paradise: an alcoholic, one who severs the ties of kinship, and one who believes in magic.” This was recorded by Ahmad and ibn Hibbān in his Ṣaḥīḥ.  

Issues:

1. The wisdom in creating the stars
2. The repudiation of those who think they can be used for other things.
3. The difference of opinion concerning learning about the phases of the moon.

about the phases of the moon as quoted from them by Ḥarb. Ishaq additionally said that it was allowable to learn the names of the stars such as would allow one to be guided (while travelling). Qatadah disliked that the phases of the moon be learnt while ibn ‘Uyaynah did not allow it; Ḥarb quoted this from them. Tawus said, ‘Perhaps the one who studies the stars and the letters of Abu Jād has nothing in his favour with Allah,’ recorded by Ḥarb. It was also recorded by Humayd ibn Zanjawayh from Tawus as a saying of ibn ‘Abbās. This is to be understood to refer to the knowledge of astrology, not to that knowledge that allows one to navigate through the earth, the former being totally false and prohibited.’

The quote from ibn ‘Abbās is referenced in Chapter 26.

4 Ahmad #19569, Tabarānī as mentioned by Haythami, vol. 5, pg. 74, Abū Ya’lā #7248

Ibn Hibbān #5346-6137 said it was ṣaḥīḥ as did Ḥākim #7234 with Dihābī agreeing. Arna’ūt said it was ḥasan due to supporting witnesses and Albānī, Ṣaḥīḥ al-Targhib #2539 said it was ṣaḥīḥ due to supporting witnesses.

5 Baghawl, Sharh as-Sunnah, vol. 12, p. 183, said, ‘The prohibited form of knowledge of the stars is that knowledge that leads its proponent to predict future events such as the occurrence of strong wind, the onset of rain, snow, cold and hot weather, the fluctuation in prices of commodities etc., thinking that they can come to know this through the motions of the stars. However, this is knowledge that Allah has kept to =
Chapter 29: Astrology

4. The threat levelled against someone who believes in any aspect of magic even if he accepts that it is false.6

Himself and none knows it save Him, “Truly Allah has knowledge of the Hour and sends down abundant rain and knows what is in the womb. No self knows what it will earn tomorrow and no self knows in what land it will die” [Luqman (31): 34]. As for that knowledge that comes about through studying the stars, through which one can know matters such as the direction of the Qiblah, this is not prohibited. Allâh, Glorious is He, says, “It is He Who has appointed the stars for you so you might be guided by them in the darkness of the land and sea” [al-An'âm (6): 97].

6 Ibn 'Uthaymin: This threat is applicable to a person who believes in astrology or the likes on his tongue, verbally yet, in his heart, believes that it is false. How can he attest to its being true, yet at the same time believe it to be false!
Allāh, Most High, says,

"...and think your provision depends on your denial of the truth?"\(^1\)

Abū Mālik al-Ash'ārī (radiyAllahu 'anhi) reports that the Messenger of Allāh (ﷺ) said, “In my nation there are four traits of Jāhiliyyah which they will not abandon: boasting about ancestors, belittling (someone’s) lineage, seeking rain through stars, and wailing (over the deceased).”

He said, “If the woman given to wailing does not repent before she dies, she will stand on the Day of Rising wearing a garment of

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\(^1\) al-Waqi'ah (56): 82
liquid pitch and a chemise of mange.” This was recorded by Mus­
lim.²

Bukhārī and Muslim record on the authority of Zayd ibn Khālid, “The Messenger of Allāh (ﷺ) prayed the morning prayer with us at Ḥudaybiyyah after it had rained by night. When he had completed the prayer, he faced the people and asked, “Do you know what your Lord has said?” They replied, “Allāh and His Messenger know best.” He said, “Amongst my servants are some who have awoken as dis­belivers and some who have awoken as believers. Whoever said, ‘The rain came to us by Allāh’s grace and mercy,’ is someone who believes in Me and disbelieves in the stars. Whoever said, ‘The rain came to us because of such-and-such a star (portending rain),’ is someone who disbelieves in Me and believes in the stars.”³

Bukhārī and Muslim record a ḥadīth of similar meaning from ibn ‘Abbās.⁴ This narration mentions that some people said, ‘Such-and­such a star (promising rain) was truthful,’ and then Allāh revealed,

² Muslim #934

³ Bukhārī #846-1038-4147-7503 and Muslim #71

⁴ Muslim #73. It is not to be found in Bukhārī, cf. Sulaymān ibn ‘Abdullāh, Taysir al­-'Arīq, vol. 2, pg. 814.
“And I swear by the falling stars - and that is a mighty oath if only you knew - it is truly a Noble Qur’an in a well protected Book. No one may touch it except the purified. Revelation sent down from the Lord of the worlds. Do you nonetheless regard this discourse with scorn and think your provision depends on your denial of the truth?”

Issues:

1. Exegesis of the verse of al-Waqi’ah.
2. Mention of the four traits of Jāhiliyyah.
3. Some of these traits are linked to disbelief.
4. Some types of disbelief do not eject a person from the religion.
5. His saying, “Amongst my servants are some who have awoken as disbelievers and some who have awoken as believers,” due to the descent of blessings.
6. Carefully consider the meaning of faith here.
7. Carefully consider the meaning of disbelief here.
8. Carefully consider the words, ‘Such-and-such a star (promising rain) was truthfull.’
9. A scholar teaching an issue to a student by asking questions. This is exemplified here with his saying, “Do you know what your Lord has said?”
10. The threat levelled against women who wail.

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5 al-Waqi’ah (56): 75-82

6 Duwaish: such as belittling someone’s lineage and wailing over the deceased.

7 Duwaish: i.e. attributing the blessing to Allāh and acknowledging it as such.
Allāh, Most High, says,

"Some people set up rivals to Allāh, loving them as they love Allāh."\(^1\)

\(^{1}\text{al-Baqarah (2): 165}\)
your wives or your tribe, or any wealth you have acquired, or any business you fear may slump, or any house which pleases you, are dearer to you than Allāh and His Messenger and doing Jihād in His Way, then wait until Allāh brings about His command. Allāh does not guide people who are deviators.”²

Anas reported that the Messenger of Allāh (ﷺ) said, “None of you believes until I am more beloved to him than his child, his father and the whole of mankind.” This was recorded by Bukhārī and Muslim.³

They also record that he said that the Messenger of Allāh (ﷺ) said, “Whoever has three qualities will experience the sweetness of faith: that Allāh and His Messenger are more beloved to him than anything else, that he love a person only for the sake of Allāh, and that he hate reverting to disbelief after Allāh has delivered him from it as much as he hates being thrown into the fire.”⁴ Another narration has, “None will experience the sweetness of faith until...”⁵

Ibn ‘Abbās said, ‘Whoever loves for the sake of Allāh, hates for the sake of Allāh, shows allegiance for the sake of Allāh, bears enmity for the sake of Allāh - it is through this that the walāyah of Allāh is attained. The servant will never experience the sweetness of faith, even if he prays and fasts a great deal, until he is like this. Most people today maintain relationships for some worldly objec-

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² al-Tawbah (9): 24
³ Bukhārī #15 and Muslim #14
⁴ Bukhārī #16-21-6041-6941 and Muslim #43
⁵ Bukhārī #6041
Chapter 31

tive but this will not bring any profit to them.' This was recorded by ibn Jarir.6

In explanation to,

‘...and the connections between them are cut.’

Ibn ‘Abbās said that it means love, mawaddah.8

Issues:

1. Exegesis to the verse of al-Baqarah
2. Exegesis to the verse of al-Barā’a
3. The obligation of loving him more than one’s self, family

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The first part is also recorded by ibn Abī al-Dunyā, al-Ikhwān, pg. 69 and ibn Abī Shaybah, vol. 7, pg. 134.
The narration is da’if.

Abū Umāmah narrates that the Messenger of Allāh (ṣṣ) said, “Whoever loves for the sake of Allāh, hates for the sake of Allāh, gives for the sake of Allāh, and withholds for the sake of Allāh has perfected faith.” This was recorded by Abū Dāwūd #6481 and Tabarānī, al-Kabir #7613-7737-7738. Suyūṭī, al-Jami’ #8308 said it was ṣahih as did Albānī, Sahih al-Targhib #3029.
Ibn Abī Shaybah, vol. 7, pg. 130 also records this as a statement of Abū Umāmah with a ḥasan isnād.

7 al-Baqarah (2): 166

8 Tabarī, vol. 2, pg. 43, ibn Abī Ḥātim, vol. 1, pg. 278, Ḥākim #3076 who said it was ṣahih with Dhahabī agreeing.
and wealth.
4. The negation of faith does not necessarily mean that a person has left the fold of Islam.
5. Faith has a sweetness that a person may or may not experience.
6. The four actions of the heart through which one attains the walāyah of Allāh. None will experience the sweetness of faith without them.
7. The Companion's grasp of his current reality: that most relationships today are based on some worldly objective.
8. Exegesis to, "...and the connections between them are cut."
9. Some polytheists have an ardent love of Allāh.9
10. The threat levelled against anyone who loves the eight categories mentioned [in the verse] more than his religion.
11. Taking a partner-god that one loves in a way that equates to the love of Allāh is major shirk.

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9 Ibn 'Uthaymīn: this point is derived from His saying, "Some people set up rivals to Allāh, loving them as they love Allāh." The polytheists had an ardent love for their idols. It is also derived from His saying, "But those who have faith have greater love for Allāh," since the term greater is comparative, as such they both share a 'greatness of love,' but the believers have a greater love.
Allah, Most High, says,

"It was only Shaytān frightening you of his friends, but do not fear them - fear Me if you are believers."

"The masjids of Allāh should only be frequented by those who have faith in Allāh and the Last Day and establish the prayer and pay zakāt, and fear no one but Allāh."

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1 Ali 'Imrān (3): 175

2 al-Tawbah (9): 18
There are some people who say, ‘We have faith in Allah,’ and then, when they suffer harm in Allah’s cause, they take people’s persecution as if it were Allah’s punishment.”

Abū Sa‘īd reports that the Messenger of Allah (ﷺ) said, “From the weakness of certainty is that you please people by displeasing Allah, that you praise them for provision that Allah has granted you, and that you censure them for something that Allah has not granted you. The avarice of a person will not grant the provision of Allah and neither will the aversion of anyone turn it back.”

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1 al-‘Ankabūt (29): 10

2 Abū Nu‘aym, al-Hilyah, vol. 5, pg. 106, vol. 10, pg. 41, Bayhaqī, Shu‘ab #207 who said that the isnad contains Muhammad ibn Marwān who is da‘īf. Dhahabī, al-Miṣār, vol. 4, pg. 32 said, ‘They have abandoned him and some of them accused him of lying.’ The isnad also contains ‘Aṭīyyah al-‘Awrī who is da‘īf. Suyūtī, al-Jāmi‘ #2493 ruled it da‘īf and Albānī, al-Da‘īfah #1482 ruled it mawdū’. Sulaymān ibn ‘Abdullāh, Taysīr al-‘Azīz, vol. 2, pg. 856 said that the isnad was da‘īf but that the meaning was correct.

Tabarānī, al-Kabīr #10514 and Bayhaqī, Shu‘ab #208 record on the authority of ibn Mas‘ūd that the Prophet (ﷺ) said, “Do not please anyone by displeasing Allah, do not praise anyone for Allah’s grace, do not censure anyone for something that Allah did not want (to happen). The avarice of a person will not grant the provision of Allah and neither will the aversion of anyone turn it back.” It was ruled mawdū’ by Albānī, Da‘īf al-Targhib #1064.

Bayhaqī, Shu‘ab #209 and ibn Abī al-Dunyā, al-Yaqīn #32 record a similar wording as a statement of ibn Mas‘ūd, ‘Contentment’ is that you do not please people at the expense of Allah’s displeasure, that you do not praise anyone for the provision Allah has granted you, and that you do not blame anyone for what Allah has not given you. The grant of provision is not dictated by the avarice of a person and neither is it withheld because of the aversion of another. By Allah’s justice and
Chapter 32

‘A’ishah (radiyAllahu ‘anha) reports that the Messenger of Allâh (ṣallAllahu ‘alayhi wa sallam) said, “Whoever seeks the pleasure of Allâh at the expense of people’s displeasure, Allâh will be pleased with him and He will make people pleased with him as well. Whoever seeks the pleasure of people at the expense of Allâh’s displeasure, Allâh will be displeased with him and He will make people displeased with him as well.” This was recorded by ibn Hibbân, al-Šâhib.5

**Issues:**

1. Exegesis to the verse of Āl ‘Imrân.
2. Exegesis to the verse of al-Bara’â.
3. Exegesis to the verse of al-‘Ankabût.
4. Certainty6 can [fluctuate]: weakening and strengthening.
5. The signs of its weakness, amongst which are the three mentioned here.
6. Singling Allâh out alone for fear is an obligation.
7. The reward of the person who does this.
8. The punishment of the person who abandons this.

knowledge did He place relief and joy in certainty and contentment, and worry and distress in doubt and displeasure.’

*ar: rida

5 Ibn al-Mubârak, al-Zuhd #199, ibn Râhawayh #632.
   It was ruled šâbîh by ibn Ḥibbân #276 and Arna’ūṭ said the isnâd was ḥasan.
   Ibn al-Mubârak, al-Zuhd #200 and Humaydî #266 also record that ‘A’ishah said that the Prophet (ṣallAllahu ‘alayhi wa sallam) said, “Whoever pleases Allâh and as a result displeases people, Allâh will suffice him. Whoever displeases Allâh and as a result pleases people, Allâh will leave him to the people.” Tirmidhî #2414 has a very similar wording.
   It was ruled šâhîh by ibn Ḥibbân #277 and Albâńî, al-Šâhibah #2311, Šâhib al-Targhib #2250.

6 ar: yaqîn
CHAPTER THIRTY THREE

Allah, Most High, says,

وَعَلَى اللَّهِ فَوَتْنَا إِن كُنْتُمْ مُؤْمِنِينَ {زَكَّاءةٌ}

"Put your trust in Allah if you are believers."\(^1\)

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجَلَّتُ
فَخَافُوا وَإِذَا قُرِّرَ عَلَيْنَ إِيمَانُهُمْ رَادُّهُمْ إِلَيْنَا وَعَلَى رَبِّهِمْ

"The believers are those whose hearts tremble when Allah is mentioned, whose faith is increased when His Signs are recited to them, and who put their trust in their Lord."\(^2\)

\(^1\) al-Mā‘idah (5): 23

\(^2\) al-Anfūl (8): 2
Chapter 33

“O Prophet! Allah is enough for you, and for the believers who follow you.” 3

“Whoever puts his trust in Allah - He will be enough for him.” 4

Concerning the saying of Allah,

husban Allah wiyam al-walid

“Allah is enough for us and the Best of Guardians.” 5

Ibn 'Abbās said, “This was said by Ibrāhīm (‘alayhis-salām) when he was thrown in the fire. It was then said by Muḥammad (ṣallī Allāhu ‘alayhi wa sallam) when they said,

Inn al-nās fa’di jum‘u‘al-kam fa‘iddo‘al-hum zaradhum al-imāmāta

“The people have gathered against you, so fear them,” but that merely increased their faith.” 6

This was recorded by Bukhārī and Nasā’ī. 7

3 al-Anfal (8): 64
4 al-Tālāq (65): 3
5 Ṭli ‘Imrān (3): 173
6 Ṭli ‘Imrān (3): 173
7 Bukhārī #4563-4564, Nasā’ī, al-Kubra #10364-11015

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Issues:

1. Trust in Allāh, tawakkul, is an obligation.8
2. It is a condition of faith.9
3. Exegesis to the verse of al-Anfāl.
4. Exegesis to the verse towards the end of al-Anfāl.
5. Exegesis to the verse of al-Talāq.
6. The greatness of this statement and that it was said by Ibrāhīm (‘alayhis-salam) and Muḥammad (ﷺ) at times of adversity.

8 ‘Uthmān al-Tamīmī: After mentioning a chapter dealing with fear, the author has mentioned this chapter because a fearful person seeks recourse and refuge. He began the chapter by the verse of al-Mā‘idah which shows that tawakkul is only for Allāh and the same verse shows that it is a condition of faith. ‘Abdullāh ibn Aḥmad records that Sa‘īd ibn Jubayr said, ‘Tawakkul is the sum and substance of faith.’*


9 adduced from His words, “if you are believers.”
Allāh, Most High, says,

آَمِنُواْ

مَسَّكَرَ اللَّهُ يَأْمَنُ مَسَّكَرَ اللَّهُ إِلَّا الْقُوْمِ الْخَيْسَرُونَ

"Do they feel secure against Allāh's devising? No one feels secure against Allāh's devising save for those who are lost."\(^1\)

وَمَن يَفْسَطُ مِنْ يَخْسَأُ رَيْدًا إِلَّا الْضَّالِّوُنَّ

"Who desairs of the mercy of his Lord except for misguided people?"\(^2\)

Ibn 'Abbās reported that the Messenger of Allāh (ﷺ) was asked about the mortal sins to which he replied, “Committing ṣbīṛk with Allāh, giving up hope of Allāh’s mercy, and feeling secure against

\(^1\) al-‘A‘rāf (7): 99

\(^2\) al-Ḥijr (15): 56
Allāh’s devising.”

Ibn Mas‘ūd (rādiyAllāhu ‘anhu) said, “The most grievous of mortal sins are: committing shirk with Allāh, feeling secure against Allāh’s devising, despairing of Allāh’s mercy, and giving up hope of Allāh’s solace.” This was recorded by ‘Abdu’l-Razzāq.

Issues:
1. Exegesis to the verse of al-A‘rāf.
2. Exegesis to the verse of al-Ḥijr.
3. The severe threat levelled against one who feels secure against Allāh’s devising.
4. The severe threat levelled against [giving in to] despair.

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3 Bazzār #106 (Kashf al-Astār), Ţabarānī as mentioned by Haythamī, vol. 1, pg. 104, ibn Ābi Ḥātim #5201
Ibn Kathīr, vol. 1, pg. 485 said, ‘Its isnād is problematic and it is more likely a statement of ibn ‘Abbās.’ However, al-‘Irāqī, vol. 4, pg. 17 said it was hasan as did Suyūṭī, al-Durr al-Manṭūr, vol. 2, pg. 147 and Albānī, Sahīh al-Jāmi’ #4479.

CHAPTER THIRTY FIVE

Bearing the decrees of Allāh with patience is part of faith

Allāh, Most High, says,

ما أصاب من مصيبة إلا بإذن الله ومن يؤمن بالله يهدله وحذره والله يحكم

"No misfortune occurs except by Allāh’s permission. Whoever has faith in Allāh - He will guide his heart and Allāh has knowledge of all things."

'Alqamah said, 'This refers to a misfortune that befalls a person, but he knows that it is from Allāh so he accepts it and is content.'

1 al-Taghābun (64): 11

Sulaymān ibn 'Abdullāh, Tayṣīr al-'Azīz, vol. 2, pg. 892 said it was sāhih.
Muslim records on the authority of Abū Hurayrah (radiyAllahu 'anhu) that the Messenger of Allāh (ṣallallāhu 'alayhi wasallām) said, “There are two qualities found in people that amount to disbelief: disparaging (someone’s) lineage and wailing over the dead.”

Bukhārī and Muslim record on the authority of ibn Mas‘ūd that the Messenger of Allāh (ṣallallāhu 'alayhi wasallām) said, “Anyone who strikes cheeks, or tears clothes or calls to the call of Jahiliyyah is not of us.”

Anas reports that the Messenger of Allāh (ṣallallāhu 'alayhi wasallām) said, “When Allāh wants good for His servant, He hastens on his punishment in this world. When Allāh wants evil for His servant, He withholds punishing him for his sin until the Day of Rising where He will then requite him.”

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3 Muslim #67
The author has already quoted the hadith of Abū Mālik al-Ash‘arī (radiyAllahu 'anhu) in Chapter 30 that the Messenger of Allāh (ṣallallāhu 'alayhi wasallām) said, “In my nation there are four traits of Jahiliyyah which they will not abandon: boasting about ancestors, belittling (someone’s) lineage, seeking rain through stars, and wailing (over the deceased).” He said, ‘If the woman given to wailing does not repent before she dies, she will stand on the Day of Rising wearing a garment of liquid pitch and a chemise of mange.’ This was recorded by Muslim #934.

4 Bukhārī #1294-1297-1298-3519 and Muslim #103

5 Tirmidhī #2396, Abū Ya‘lā #4254-4255, Ḥākim #8799.
Tirmidhī said it was hasan gharib, Ṭahāwī, Sharh Mushkīl #2050 said it was sahīh as did Ṣuyūṭī, al-Jāmi‘ #385 and Albānī, al-Sahihah #1220.
Ahmad #16806 and ibn Hibbān #2911 record on the authority of ‘Abdullāh ibn al-Mughaffal (radiyAllahu 'anhu) that a man met a woman who used to be a prostitute in the Days of Ignorance. While flirting with her, he extended his hand towards her upon which she said, ‘Stop, Allāh has removed shirk and brought Islam,’ so he removed his hand and left. While he was leaving, he kept looking back at her, and while doing so walked into a wall. With blood pouring down his face, he came to the Prophet (ṣallallāhu 'alayhi wasallām) and informed him of what had happened. He (ṣallallāhu 'alayhi wasallām) said, “You are
Chapter 35: Bearing the decrees of Allah with patience is part of faith

The Prophet (ﷺ) said, “The greater the tribulation, the greater the reward accompanying it. When Allah loves a people, He tries them. Whoever is content, for him is contentment and whoever is displeased, for him is displeasure.” It was ruled ḥasan by Tirmidhi.6

Issues:

1. Exegesis to the verse of al-Taghabun.
2. This is part of faith in Allah.
3. [The proscription of] disparaging (someone’s) lineage.
4. The severe threat levelled at a person who strikes cheeks, tears garments and calls to the call of Jahiliyyah.
5. The sign that Allah wants good for a person.
6. [The sign] that Allah wants evil for a person.
7. The sign that Allah loves a servant.
8. The proscription of displeasure.
9. The reward of being content in the face of tribulation.

a servant of Allah for whom He wishes good.” Then he said, “When Allah wishes good for His servant, He hastens on his punishment in this world, and when He wishes evil for His servant, He holds back his sin so that it may be recompensed on the Day of Judgment.” The hadith was ruled saḥīḥ by Ḥakim #8133 with Dhahabi agreeing.

6 Tirmidhi #2396, ibn Majah #4031, Qudā‘ī #1121

Tirmidhi said that it was ḥasan gharīb. Mundhiri, al-Tarṣīḥ, vol. 4, pg. 233 said the isnād was ḥasan or saḥīḥ. Ibn Muflih, al-ʿĀdāb al-Sharīʿīyyah, vol. 2, pg. 181 said that the isnād was jāyīd. It was ruled ḥasan by Albānī, al-Ṣaḥīḥah #146

Ahmad #23623-23633-23641 records a similar hadith on the authority of Mahmūd ibn Labīd with the words, “When Allah loves a people, He tries them. Whoever is patient, for him is patience and whoever desairs, for him is despair.” Haythami, al-Zawajir, vol. 1, pg. 315 said it was saḥīḥ and Arnaʿūt said that the isnād was jāyīd.
CHAPTER THIRTY SIX

Ostentation

Allah, Most High, says,

"Say, 'I am only a human being like yourselves. It is revealed to me that your god is One God, so let him who hopes to meet his Lord act rightly and not associate anyone in the worship of his Lord.'"

Abū Hurayrah reports that the Messenger of Allah (ﷺ) said, "Allah says, 'I am One who stands in no need of shirk. Whoever does an action in which he associates others with Me, I would abandon him

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1 al-Kahf (18): 110
and his shirk.”’ This was recorded by Muslim.²

Abū Sa‘īd narrates that the Messenger of Allāh (ﷺ) said, “Should I not tell you what I fear for you more than al-Masīh al-Dajjāl?’ They said, ‘Of course!’ He said, “Hidden shirk: a person stands to pray and then, realising that someone is watching him, beautifies it.” This was recorded by Āhmadd.³

2 Muslim on the authority of Abū Hurayrah.

Ibn Mājah #4202 has the ḥadīth, “Allāh, Mighty and Magnificent says, ‘I am the One who stands in absolutely no need of shirk, whoever does a deed for Me in which he associates someone else then I am free of it and it is for the partner.’” Būsayrī said that the isnād was ṣaḥīḥ.

3 Āhmad #11252, ibn Mājah #4204. The wording quoted is that of ibn Mājah. Būsayrī said the isnād was ḥasan and Ḥākim #7936 said it was ṣaḥīḥ with Dhahabī agreeing. Albānī, Sahīh al-Targhib #27 said that it was ṣaḥīḥ.

Āhmad #23630-23631-23636 records on the authority of Mahmūd ibn Labīd that the Prophet (ﷺ) said, “What I fear for you most is minor shirk.” When asked what that was he replied, “Ostentation (riya).”

Ibn Khuzaymah #937 records on the authority of Mahmūd ibn Labīd who said, ‘The Messenger of Allāh (ﷺ) came out to us and said, “O people, beware of secret shirk!” They asked, “Messenger of Allāh, what is secret shirk?” He replied, “A man stands to prayer and adorns his prayer because he sees a person looking at him; that is secret shirk.”’ Albānī, Sahīh al-Targhib #32 ruled it ṣaḥīḥ.

Ḥākim #7937 records that Shaddād al-Aws said, ‘At the time of the Messenger of Allāh (ﷺ), we would consider ostentation minor shirk.’ Ḥākim said it was ṣaḥīḥ and Dhahabī agreed.

Ibn Rhāj al-Ḥanbalī, Kitāb al-Tawḥīd, said, ‘The first to be hurled into the Fire from the servants who acknowledged Tawḥīd will be the ostentatious: the scholar, the Mujāhīd and the one who gave in charity. This is because a small amount of ostentation amounts to shirk. The ostentatious looks to creation (for a return) with respect to his deeds because of his ignorance of the greatness of the Creator, he imprints false stamps in the name of the king in order to pilfer money; he pretends that he is from the elite of that king, yet in reality he does not even know him. The ostentatious carves the picture of the king on counterfeit money that it may gain currency, but it only finds way past the uncritical.’
Issues:

1. Exegesis to the verse of *al-Kahf*.
2. The issue of paramount importance: a righteous deed is rejected if some part of it is done for another besides Allah.
3. The reason for this: His being Rich Beyond Need.
4. Another reason is that Allah, Most High, is the best of partners.
5. The Prophet (ﷺ) fearing ostentation for his Companions.
6. He explained this to mean that a person prays for the sake of Allah, but then beautifies his prayer when he realises that someone is watching.
A person doing a (religious) deed for a worldly end is a type of *shirk*.

Allāh, Most High, says,

"As for those who desire the life of the world and its finery, We will give them full payment in it for their actions, and they will not be deprived here of their due. But such people will have nothing in the Hereafter but the Fire. What they achieved here will come to nothing, what they did will prove to be null and void."¹

¹ *Hud* (11): 15-16
The Ṣaḥīḥ has the ḥadīth of Abū Hurayrah that the Messenger of Allah (ﷺ) said, “May the servant of the dinār perish, may the servant of the dirham perish, may the servant of bordered silk clothes² perish, may the servant of luxurious napped³ garments⁴ perish; if he is given, he is happy but if he is not, he is displeased. May he perish and meet with failure, and if he is pricked with a thorn, may it never come out! Ṣaḥīḥ⁵ for a servant who takes hold of his horse’s reins in the Way of Allah, his hair dishevelled and his feet covered in dust. Be [he needed in] the rear-guard, you will find him amongst them, or the vanguard, you will find him amongst them. If he asks [for help], you will find him amongst them. If he asks [for help], you will find him amongst them.

² ḥ: khamisah
³ i.e. of a soft or fuzzy surface texture.
⁴ ḥ: khamilah
⁵ Ṣaḥīḥ is a tree in Paradise.

Abū Sa’īd al-Khudrī reports that the Messenger of Allah (ﷺ) said, “Ṣaḥīḥ is a tree in Paradise. Its expanse is a hundred years journey and the clothes of the inhabitants of Paradise come from its branches.”

Recorded by Ahmad #11673 and ibn Hibbān #2625 (Mawārid). It was declared ṣaḥīḥ by Suyūṭī, Ṣaḥīḥ al-Jāmī’ #5312 and Albānī, Ṣaḥīḥ al-Jāmī’ #3918.

A ḥadīth which would serve as a witness is also recorded on the authority of ‘Utbah ibn ‘Abd al-Sulāmī by Ahmad #17642 and ibn Hibbān #2626 (Mawārid).

Mu’āwiyah ibn Qurrah records; from his father that the Prophet (ﷺ) said, “It is a tree which Allah has planted with His hand and breathed into it from His spirit, its fruits are clothing and adornment and its branches are visible behind the wall of Paradise.”

Recorded by Tabārī #20394 and it was declared da’īf by Suyūṭī #5314. Tabārī #20382-20392 also mentions the opinion that Ṣaḥīḥ is the name of a tree in Paradise from a group of the Salaf such as Abū Hurayrah and ibn ‘Abbās.

Others said that it means ‘felicity’, yet others said that it means ‘blessings’, others said that it refers to ‘permissible envy,’ or ‘goodness’ or that it is a name of Paradise; none of these opinions are contradictory for the tree in Paradise is part of Paradise and the ‘blessings’ and ‘goodness’ meted out to the believers and it something to be envied and aspired to. Allah knows best. cf. ibn Kathīr, commentary to al-Ra’d(13): 29.
permission for something, he is not permitted and if he tries to intercede, his intercession will not be accepted.”

Issues:

1. A person could have a worldly goal for a deed that should be done for the Hereafter.
2. Exegesis to the verse of *Hud*.
3. A Muslim being called a servant of the dinār, dirham and bordered silk clothes.
4. This has been explained with the words, “if he is given, he is happy but if he is not, he is displeased.”
5. His saying, “May he perish and meet with failure.”
6. His saying, “and if he is pricked with a thorn, may it never come out!”
7. The commendation of the Mujāhid who has the qualities mentioned.

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6 Bukhārī #2886-2887-6435 which mention ‘bordered silk clothes,’ and ‘luxurious napped cloaks (*qatifah*).’ The words, ‘napped garments’ are found in the narration of ibn Mājah #4135-4136.

The qualities mentioned are those of one who has no desire for fame, status or leadership, his only goal being the pleasure of his Lord.
Obeying scholars and leaders in prohibiting what Allah has made lawful or making lawful what Allah has prohibited is to set them up as lords besides Allah.

Ibn 'Abbas said, '(I fear that) stones will soon rain down upon you from the sky! I say, “The Messenger of Allah (ﷺ) said,” and you say, “Abu Bakr and 'Umar said!”'

1 This narration is quoted in numerous works of ibn Taymiyyah such as Majmu' Fatâwâ, vol. 20, pp. 215, 251, vol. 26, pp. 50, 281. It is also mentioned in numerous works of ibn al-Qayyim such as Zâd al-Ma’âd, vol. 2, pg. 195.

Ahmad #3121 and Bazzâr #5052 record it with the words, 'I think that you are soon to perish! I say, “The Prophet (ﷺ) said,” and he says, “But Abu Bakr and 'Umar proscribed it!”' Ibn Muflih, al-Adab al-Shariyah, vol. 2, pg. 74 said that it was hasan.

Ibn 'Abdu'l-Barr, Jami' Bayân al-'Ilm, vol. 2, pg. 1209 records it with the words, 'By Allah, I do not think you will stop until Allah punishes you! We narrated to you the
Chapter 38: Obeying scholars and leaders in prohibiting what Allāh...

Imām Ahmad said, ‘I am amazed at people who know the isnād and its authenticity yet nevertheless follow the opinion of Sufyān! Allāh, Most High, says,

\[
فَلَيْبَحَدَّرُكُمُ اللَّهُ عَلَى الْيَتِيمَ، وَلَا تُقْسِمُوهُ، وَلَا تُتِبَّعَنَّ عَدَاءً عَلَى أَيُّهُمْ
\]

‘Those who oppose his command should beware of a testing trial coming to them or a painful punishment striking them.”

Do you know what this testing trial is? It is shirk! It is well possible that if he rejects some of what he said, misguidance will enter his heart and he will perish.’

‘Adī ibn Ḥātim reports that he heard the Messenger of Allāh (ﷺ) reciting,

\[
أَنَّكُمْ أَخْبَرْتُكُمُ الْبَيِّنَةَ وَرَسَلْتُكُمُ الْأَخْبَارَ أَنَّكُمْ دُوِّرَتِ الْجَهَنُ وَالْمَسْجِدَ أَنَّكُمْ مَرَّيْكُمْ وَمَا أَيُّسِرُّكُمْ إِلَّا لَيْسَ لَهَا وَجْدًا

لَا إِلَهَ إِلَّا هُوَ الْمُسْتَعِيمُ عَلَيْهِ الْبَيِّنَةُ وَالْقُوْرَٰسُ
\]

words of the Messenger of Allāh (ﷺ) and you narrate to us the words of Abū Bakr and 'Umar!’ The isnād is sahih.

Ṭabarānī, al-Awnat #21 with the words, ‘Woe to you! In your view, do (Abū Bakr and 'Umar) come before what is in the Book of Allāh and what the Messenger of Allāh (ﷺ) legislated for his Companions and his nation?’ Haythamī, vol. 3, pg. 234 said the isnād was ḥasan.

2 al-Nūr (24): 63

“They have taken their rabbis and monks as lords besides Allāh, and also the Messiah, son of Maryam. Yet they were commanded to worship only one God. There is none worthy of worship save Him! Glory be to Him above anything they associate with Him!”

and said, ‘But we never worshipped them?’ He said, ‘Did they not make unlawful what Allāh made lawful, and so you did too? Did they not make lawful what Allāh made unlawful, and so you did too?’ He replied, ‘Yes.’ He said, ‘That was their worship.’ This was recorded by Aḥmad and Tirmidhī who said it was ḥasan.5

Issues:

1. Exegesis to the verse of al-Nūr.
2. Exegesis to the verse of al-Bara'ah.
3. Awareness of the meaning of worship that ‘Aḍī rejected.6
4. Ibn ‘Abbas giving the example of Abū Bakr and ‘Umar, and Aḥmad giving the example of Sufyān.
5. The extremes to which the state of affairs has deteriorated. Most people think that worshipping monks is one of the best

4 al-Tawbāh (9): 31

5 Tirmidhī #3095, Ṭabarānī, al-Kabir, vol. 17, pg. 92. The ḥadīth is not in Ahmad. Tirmidhī said it was ḥasan gharīb, ibn Taymiyyah, al-Imān, pg. 64 said it was ḥasan as did Albānī, Tabqiq al-Tirmidhī.

The wording the author has quoted is that of Ṭabarānī to al-Tawbāh (9): 31, it is not the wording of Tirmidhī.

6 Duwaish: i.e. he rejected the fact that they bowed, prostrated or supplicated to them, thinking that this was the only meaning of worship. He (泫) informed him that their obeying them in the fashion mentioned was their worship of them and a case of committing shirk with Allāh.
deeds and is called sainthood. They believe that worshipping rabbis is ‘knowledge’ and ‘jurisprudence’ itself. Then the state of affairs deteriorated further so that people who were not even righteous were worshipped, and the ignorant were worshipped in the second sense of this word.8

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7 *walayah.*

8 i.e. in the sense of obedience and following.
Allah, Most High, says,

“Do you not see those who claim that they have faith in what has been sent down to you and what was sent down before you, still desiring to turn to a satanic source for judgement in spite of being ordered to reject it? Shaytān wants to misguide them far away. When they are told, ‘Come to what Allah has sent down and to the
Chapter 39

Messenger, you see the hypocrites turning away from you completely. How will it be when a disaster strikes them because of what they have done, and then they come to you swearing by Allāh: ‘We desired nothing but good and reconciliation?’

“Do not corrupt the earth after it has been put right.”

“When they are told, ‘Do not cause corruption on the earth,’ they say, ‘We are only putting things right.’”

“Do they then seek the judgment of the Time of Ignorance? Who could be better at giving judgment than Allāh for people with certainty?”

‘Abdullah ibn ‘Amr reports that the Messenger of Allāh (ṣallallāhu ʿalayhi wa-sallam) said, “None of you [truly] believes until his desires accord to what I

1 al-Nisa’ (4): 60-62
2 al-A’rāf (7): 56
3 al-Baqara (2): 11
4 al-Mā’idah (5): 50

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have come with."\(^5\) Nawawî said, 'This is a šaḥīḥ ḥadîth, it has been reported to us in \textit{Kitāb al-Ḥujjah} with a šaḥīḥ isnâd.'\(^6\)

Sha'bi said, 'One of the hypocrites and one of the Jews had a dispute. The Jew said, "Let us go to Muḥammad for judgment," he knew that he could not be bribed. The hypocrite said, "Let us go to the Jews for judgment," he knew that they could be bribed. They then both agreed to go to a soothsayer from Juhaynah for judgement. Then the verse, "Do you not see those who claim that they have faith..." was revealed.'\(^7\)

It is also said that it was revealed concerning two people who fell into dispute. One of them said, 'We will refer the matter to the Prophet (ﷺ).' The other said, 'Rather to Ka'b ibn al-Ashraf.' They then agreed to refer it to 'Umar and they told him how they had come to him. He asked the person who did not accept the Messenger of Allah (ﷺ) [as judge], 'Is this true?' He replied, 'Yes.' ‘Umar struck him with his sword, killing him.'\(^8\)


\(^6\) It was ruled daʿîf by ibn Rajab, \textit{Jami' al-'Ulum}, vol. 2, pg. 432 and Albâni, \textit{Zīl al-Jannah} #15, \textit{Takhrîj Misbâḥat} \#166. Sulaymân ibn ‘Abdollâh, \textit{Tafsīr al-'Azîz}, vol. 2, pg. 977 said, 'Even if its isnâd is daʿîf, the meaning is undoubtedly correct.'

\(^7\) It was ruled daʿîf by ibn Rajab, \textit{Tâbrîzî, Ta'jam Qadâr al-Salâh} \#711 with a šaḥīḥ isnâd to Sha'bi.


Another reason for the revelation of this verse has also been reported. Tâbarânî, \textit{al-Kabîr} \#12045 records on the authority of ibn ‘Abbâs who said, ‘Abû Burdah al-
Chapter 39

Issues

1. Exegesis to the verse of al-Nisa', and it helps in understanding the term al-Tāghūt.

2. Exegesis to the verse of al-Baqarah, "When they are told, 'Do not cause corruption on the earth,..."

3. Exegesis to the verse of al-A'raf, "Do not corrupt the earth after it has been put right."

4. Exegesis to, "Do they then seek the judgment of the Time of Ignorance?"

5. The words of Sha'bi concerning the cause of revelation for the first verse.

6. Explanation of true and false faith.

7. The story of 'Umar and the hypocrite.

8. Faith does not come about for anyone until his desires accord to what the Messenger of Allāh (ﷺ) came with.

Aslamī was a soothsayer who would adjudge disputes between the Jews. Then, one time, some Muslims came to him for judgement and Allāh, Most High, revealed, "Do you not see those who claim that they have faith..." Haythamī, vol. 7, pg. 6 said its narrators were those of the Sahih. Ibn Hajr, al-Isabah, vol. 4, pg. 19 said the isnād was jayyid. Suyūti, Lubāb al-Nuqul, pg. 573 said the isnād was ṣahih.

9 Duwaish: true faith is that faith wherein a person’s desires accord to what the Messenger of Allāh (ﷺ) came with, false faith is the opposite.
CHAPTER FORTY

Whoever rejects anything of the Names and Attributes

Allāh, Most High, says,

وَهُمْ يَكْفُرُونَ بِالرَّحْمَٰنِ
قُلْ هُوَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمُلْحِدُونَ

"Yet they still disbelieve in the All-Merciful. Say, 'He is my Lord; there is none worthy of worship besides Him. I put my trust in Him and I turn to Him.'"\(^1\)

Bukhārī recorded that 'Ālī said, 'Speak to people according to what they know, do you want Allāh and His Messenger to be denied?!'\(^2\)

\(^1\) al-Ra'd (13): 30

\(^2\) Bukhārī, Kitāb al-'Ilm #127
Chapter 40: Whoever rejects anything of the Names and Attributes

‘Abdu’l-Razzaq narrated on the authority of Ma’mar, from ibn Tawús, from his father, from ibn ‘Abbás that he saw a person shudder in aversion when he heard a hadith from the Prophet (ﷺ) concerning the Attributes. He remarked, ‘What frightens these people?! They find its definitive verses easy to accept yet are brought to ruin by its ambiguous ones.’ 3

When the Quraysh heard the Messenger of Allah (ﷺ) mentioning the All-Merciful,4 they objected and Allah revealed,

\[ \text{“Y} \text{et they still disbelieve in the All-Merciful.”} \]

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The isnad is sahih as stated by Albâni, Zilal al-Jannah.

The translation provided is one possible reading, another reading has, “These people have not distinguished (truth from falsehood),” or, “Why are they differentiating between the two?” in place of, “What frightens these people?!” cf. Sulaymân ibn ‘Abdullâh, Taysial al-Azîz, vol. 2, pg. 999, ibn ‘Uthaymîn, al-Qawl al-Mufid, vol. 2, pg. 304

4 ar: al-Ra’man

5 al-Ra’d (13): 30

The narration is recorded by Tabarî, vol. 13, pg. 150 from Mujâhid and Qatādah as a mursal report.

The hadith concerning the polytheists refusing to acknowledge the Names, al-Ra’man and al-Rahmân on the Day of Hudaybiyyah is recorded by Bukhârî #2731-2732.
PURITY OF FAITH

Issues:

1. There is no faith if any of the Names and Attributes are rejected.  
2. Exegesis to the verse of al-Ra'd.
3. Refraining from saying something that the listener cannot understand.
4. The reason for this: it would lead to denial of Allâh and His Messenger, willfully or otherwise.
5. The words of ibn 'Abbas concerning someone who rejects something of (the Names and Attributes) and that he is brought to ruin.

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6 Ibn 'Uthaymin: rejection is of two types: 1) A rejection resulting from denial, takdhib. This is disbelief without doubt. Whoever rejects a Name or Attribute of Allâh that is established in the Book and Sunnah by saying, for example, that Allâh does not have a hand, or that He has not risen over His Throne, or that He does not have an eye has disbelieved by consensus of the Muslims. This is because denying information from Allâh and His Messengers is disbelief that removes a person from the fold of Islam by unanimous agreement. 2) A rejection resulting from figurative interpretation, ta'wil, i.e. explaining a text in a way that is contrary to its ostensive sense. This itself is of two categories: i) If the interpretation has a valid lexical basis, this is not disbelief. ii) If the interpretation has no valid lexical basis, this is disbelief because, in the absence of such a basis, it amounts to denial. If someone were to say that hands in His words, "Nay! Both His hands are open wide," [al-Ma'idah (5): 64] mean the heavens and the earth, he is a disbeliever because such an interpretation is devoid of any valid lexical basis. However, if someone said that hands referred to grace or strength, he is not ruled to be a disbeliever because such an interpretation does have a lexical justification.


7 Ibn 'Uthaymin: i.e. even if the person did not consciously intend to deny Allâh and His Messenger. He may, instead, deny that such a thing could have ever come from Allâh and His Messenger which is in effect the same as denying information from Allâh and His Messenger.
Allāh, Most High, says,

"They recognise the blessings of Allāh and then reject them! Most of them are ingrates.”

1 al-Nahl (16): 83

The verses before read, “Allāh brought you out of your mothers' wombs knowing nothing at all, and gave you hearing, sight and hearts so that perhaps you would show thanks. Do they not see the birds suspended in mid-air up in the sky? Nothing holds them there except Allāh. There are certainly Signs in that for people who have faith. Allāh has made your houses places of rest for you and made houses for you out of cattle hides which are light for you to carry both when you are travelling and when you are staying in one place. And from their wool and fur and hair you obtain clothing and carpets and household utensils for a time. Allāh has made shaded places for you in what He has created and He has made shelters for you in the mountains and He has made shirts for you to protect you from the heat and shirts to protect you from each other's violence. In that way He perfects His blessings on you so that hopefully you will become Muslims.”

Earlier in the same chapter, Allāh, Most High, says, “Any blessing you have is from Allāh. Then when harm touches you it is to Him you cry for help. But when He removes the harm from you, a group of you associate others with their Lord, ungrateful for what We have given them. Enjoy yourselves. You will soon know!” [al-Nahl (16): 53-55]
Mujahid said (quoting the meaning of his words), ‘It is the saying of a person, “This is my wealth, I inherited it from my fathers.”’

‘Awn ibn ‘Abdullāh said, ‘They say, “Were it not for so-and-so, this would not have happened.”’

Ibn Qutaybah said, ‘They say, “This happened by the intercession of our gods.”’

After quoting the previously mentioned hadith of Zayd ibn Khālid, “Allāh, Most High, says, ‘Amongst my servants are some who have awoken as disbelievers and some who have awoken as believers...’”, Abūl-‘Abbās said, ‘There are many examples of this in the Book and Sunnah wherein Allāh, Glorious is He, censures those who attribute His blessings to others and commit shirk with Him. One of the Salaf said, “It is like their saying, ‘The wind was favourable and the sailor was adept,’ and similar statements that are current on the tongues of many.”

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The wording of Tabari is, “The blessings are the places of dwelling, cattle, the provision they acquire from them, coats of armour and clothes. The Quraysh recognised these and then rejected them by claiming, “These belonged to our fathers and they bequeathed them to us.’”

The isnād is sahih.


5 cf. Chapter 30

Chapter 41

Issues:

1. Explanation of recognising and rejecting blessings.7
2. Knowing that this is current on the tongues of many.
3. Referring to these words as ‘rejecting blessings.’8
4. (The possibility of) two opposites coming together in the heart.9

7 'Abdu'l-Rahman ibn Hasan: Ibn Jarir [al-Tabari] said (summarised), 'The exegetes differ concerning what blessings refers to here. Sufyān narrates that Suddī commented thus, ‘Muḥammad (ﷺ).’ Alternatively, others said, ‘They recognise that Allāh bestowed the blessings listed in this chapter, but then they belie this by claiming that they inherited them from their fathers!’ About the verse, “They recognise the blessings of Allāh and then reject them!” Mujāhid said, ‘The blessings are the places of dwelling, cattle, the provision they acquire from them, coats of armour and clothes. The Quraysh recognised these and then rejected them by claiming, “These belonged to our fathers and they bequeathed them to us.”’ Others said, ‘When the disbelievers were asked, “Who provides for you?” They accepted that Allāh did, but then they belied this by saying, “We were provided this through the intercession of our gods.”’

8 Sulaymān: Ibn al-Qayyim said, ‘Because they attributed the blessings to another besides Allāh, they effectively rejected them. Anyone who says such a thing is denying the blessings of Allāh bestowed him and not acknowledging them. He is like the leper and bald man who were reminded of Allāh’s blessings by the angel yet they rejected them saying, “We inherited this property, elder son from elder son.” Indeed, that they were inherited from their fathers further aggrandises Allāh’s blessing since He blessed both their fathers and themselves with it, and both benefited from it.”*

* Ibn al-Qayyim, Shifā’ al-‘Aḥī, pp. 36-37

9 Ibn ‘Uthaymin: This is derived from his saying, “They recognise the blessings of Allāh and then reject them!” wherein He mentioned recognising and rejecting together. In the same way one person can combine traits of faith with traits of disbelief, and traits of sin with traits of integrity.
Allāh, Most High, says,

فَلَا تَتَجَابَلِوا إِنَّمَا أَتَمَّ الْمُتَّقِينُ

"Do not, then, knowingly make others partner-gods with Allāh."

In exegesis to this verse, ibn ‘Abbās said, ‘(Taking) partner-gods is to commit *shirk* which in turn is less discernable than the crawling of an ant across a black rock in the depth of the night. It is to say, “By Allāh and your life, O so-and-so,” or, “By my life.” It is to say, “Were it not for this dog, the thief would have pounced on us,” or, “Were it not for this duck, the thief would have entered!” It is the saying of a person to his colleague, “Whatever Allāh willed and you willed.” It is the saying of a person, “Were it not for Allāh and so-and-so.” Do not add, “so-and-so.” These are all examples of *shirk*.’ It was recorded by ibn Abī Ḥātim.²

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¹ *al-Baqarah* (2): 22

² Ibn Abī Ḥātim #229 and Sulaymān ibn ‘Abdullāh, *Tafsīr al-'Azīz*, vol. 2, pg. 1014
Chapter 42

‘Umar ibn al-Khattab reported that the Messenger of Allah (ﷺ) said, “Whoever swears an oath by another besides Allah has disbelieved or committed shirk.” It was recorded by Tirmidhî who said it was ḥasan and Hâkim who said it was şâhîh.3

Ibn Mas‘ûd said, “That I take a false oath by Allah is more beloved to me than taking a truthful oath by another.”4

said that the isnâd was jayyid.

‘Â’ishah (radiy-Allahu ‘anha) reports that the Prophet (ﷺ) said, “Shirk is less discernable than the crawling of an ant across a smooth rock in a dark night. Its least form is to love some form of oppression and to hate some form of justice, and is the religion anything but love and hate? Allah, Mighty and Magnificent says, “Say, ‘If you love Allah, then follow me, Allah will love you...’” [Ali ‘Imrân (3): 31]”

It was recorded by Hâkim #3148 who said that it was şâhîh but Dhahabî criticised him by stating that one of its narrators was weak. It was declared da‘if by Albâni, Da‘if al-Jâmi’ #3432.

‘Irâqî #3401 said, ‘Ahmad and Tâbarânî record the hadîth on the authority of Abû Mûsâ al-Ash’ârî, “Beware of this shirk for it is less discernable than the walk of an ant.” Ibn Hibbân, al-Du‘afâ’ also records it on the authority of Abû Bakr al-Siddîq. He and Dâruqûtî declared the hadîth da‘if.’

However, there is an authentic wording of this hadîth recorded by Hâkim al-Tirmidhî on the authority of ibn ‘Abbâs, “Shirk in my nation is less discernable than the crawling of an ant across a smooth rock” and Abû Bakr, “Shirk amongst you is more hidden than the crawling of an ant.” cf. Albâni, Sahih al-Jâmi’ #3730-3731

3 Ahmad #4905-5222-5256-5375-5593-6072-6073, Tirmidhî #1535, Abû Dawûd #3251 on the authority of ibn ‘Umar, not ‘Umar as the author, may Allah have mercy on him, said.

Tirmidhî said it was ḥasan and it was ruled şâhîh by ibn Hibbân #4358, Hâkim #7814 with Dhahabî agreeing, and Albâni, Sahih al-Jâmi’ #6080. Sulaymân ibn ‘Abdullâh, Taysîr al-‘Asâqî, vol. 2, pg. 1016 said, “Irâqî, al-Amâlî said that its narrators were trustworthy and precise.’

4 Tabarânî, al-Kabîr #8902, ‘Abdu’l-Razzâq #15929, ibn Abî Shaybah #12281.

Mundhîrî, Targhib, vol. 3, pg. 372 said that its narrators were those of the Şâhîh as did Haythâmî, Majmâ’, vol. 4, pg. 177. Ibn ‘Abdu’l-Barr, al-Istidhâk, vol. 15, pp. 94-99 additionally quotes it as a saying of ibn ‘Umar.
Hudhayfah (ṣaḥīḥ. Allāhu ʿanhu) reported that the Prophet (ṣallī Allāhu ʿalayhi wa sallam) said, “Do not say, ‘Whatever Allāh willed and so-and-so willed,’ rather say, ‘Whatever Allāh willed, then so-and-so willed.’” It was recorded by Abū Dāwūd with a ṣaḥīḥ isnād.5

It is reported that Ibrāhīm al-Nakha’ī said, ‘It is reprehensible for a person to say, “I take refuge with Allāh and with you.” It is permissible to say, “with Allāh, then with you,” or, “were it not for Allāh, then you.” Do not say, “Were it not for Allāh and you.”’6

Issues:

1. Exegesis to the verse of al-Baqarah concerning partner-gods.
2. The Companions (ṣaḥīḥ. Allāhu ʿanhum) explained a verse that was revealed concerning major shirk in a way that subsumed minor shirk.
3. Swearing an oath by others besides Allāh is shirk.
4. A person’s swearing an oath by other than Allāh truthfully is worse than swearing a false oath.7
5. The difference between the conjunctions ‘and’, waw, and ‘then’, thumma, in expressions.

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5 Ahmad #23265-23347-23381, Abū Dāwūd #4980, Nasāʾī, al-Kubra #10821, ibn Abī Shaybah #26690.

It was ruled ṣaḥīḥ by ‘Irāqī, Mughni #3065, Nawawī, al-Adhkar, pg. 308, Riyāḍ al-Salīhin #1754, Albānī, al-Saḥīḥ #137 and Arnaʿūṭ.

6 ‘Abdu’l-Razzāq #19811-19812, ibn Abī al-Dunyā, al-Samt #344

7 ar: Yāmin Ghamūs. Ibn ‘Uthaymin: a false oath, yāmin ghamūs, in the view of the Ḥanbali School is to take a false oath by Allāh. In the view of some (other) scholars it is to take a false oath in order to misappropriate the wealth of a Muslim, this is the correct view.
CHAPTER FORTY THREE

Someone who is not persuaded by an oath taken by Allāh

On the authority of ibn 'Umar that the Messenger of Allāh (ﷺ) said, “Do not swear by your fathers. Whoever swears an oath by Allāh must be truthful. Whoever receives an oath by Allāh must be content. Whoever is not content has nothing to do with Allāh.” It is recorded by ibn Mājah with a ḥasan isnād.¹

¹ Ibn Mājah #2101 with the words, “The Prophet (ﷺ) heard a man swearing an oath by his father and said, “Do not swear by your fathers. Whoever swears an oath by Allāh must be truthful. Whoever receives an oath by Allāh must be content. Whoever is not content with Allāh has nothing to do with Allāh.””

Būsayrī, Mīshāh al-Zujajah, vol. 2, pg. 143 said that the isnād was ṣaḥīḥ and that its narrators were thiqah, ibn Ḥajr, Fath, vol.11, pg. 535, said that the isnād was ḥasan, and it was ruled ṣaḥīḥ by Albānī, al-ʿIrwā’ #2698, Ṣaḥīḥ al-Jāmi’ #7247.

Bukhārī #7401 and Muslim #1646 record, on the authority of ibn 'Umar, that the Prophet (ﷺ) said, “Do not swear an oath by your fathers. Whoever wishes to swear, let him swear by Allāh or remain silent.”

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Issues:

1. The proscription of swearing by fathers.
2. The recipient of an oath taken by Allah is ordered to be content.
3. The threat levelled at a person who is not content.³

Bukhārī #2679-3836-6108-6646-6648 and Muslim #1646 record on the authority of ibn 'Umar that the Messenger of Allah (ﷺ) said, “Of a surety, Allah has forbidden you to swear an oath by your fathers. Whoever is going to swear, he must swear by Allah or remain silent.”

After these narrations, Bukhārī and Muslim record that 'Umar ibn al-Khattāb said, ‘By Allah, I have never heedfully sworn in this way since I heard the Messenger of Allah (ﷺ) proscribing it, nor have I related it from someone else.’

Muslim #1648 records, on the authority of 'Abdu'l- Rahman ibn Samurah, that the Prophet (ﷺ) said, “Do not swear an oath by the tawāghīt or by your fathers.”

Abū Dāwūd #3248 and Nasā’î #3800 record on the authority of Abū Hurayrah that the Messenger of Allah (ﷺ) said, “Do not swear an oath by your fathers, or your mothers, or partner-gods; only swear an oath by Allah, and only swear by Allah if you are being honest.” It was ruled sahih by ibn Hibbān #4357.

Tirmidhī #1535 and Abū Dāwūd #3251 record on the authority of ibn 'Umar that he heard the Messenger of Allah (ﷺ) saying, “Whoever swears an oath by another besides Allah has disbelieved or committed shirk.” Tirmidhī said it was hasan and it was ruled sahih by ibn Hibbān #4358 and Hākim #7814 with Dhahabī agreeing.

Ahmad #5375-5593-6073 records on the authority of ibn 'Umar that the Messenger of Allah (ﷺ) said, “Do not swear an oath by your fathers for whoever swears by other than Allah has committed shirk.”

² Sulaymān, Taysīr al-'Azzī because not being reassured or persuaded shows a lack of veneration of Allah’s Lordship; a heart that is filled with the magnification of Allah, His majesty, grandeur and greatness would not be like this.
CHAPTER FORTY FOUR

Saying, ‘Whatever Allāh willed and you willed.’

It is reported on the authority of Qutaylah that ‘a Jew came to the Prophet (ﷺ) and said, “You commit *shirk*, you say, ‘Whatever Allāh willed and you willed,’ and you say, ‘By the Ka’bah!’” So the Prophet (ﷺ) ordered them to say, “By the Lord of the Ka’bah!” when they wanted to take an oath and to say, “Whatever Allāh willed, then you willed.”’ It was recorded by Nasā’ī and he ruled it *ṣāhih*.

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1 Nasā’ī #3804 with the words, ‘a Jew came to the Prophet (ﷺ) and said, “You make partner-gods with Allāh and you commit *shirk*, you say, ‘Whatever Allāh willed and you willed,’ and you say, ‘By the Ka’bah!’” So the Prophet (ﷺ) ordered them to say, “By the Lord of the Ka’bah!” when they wanted to take an oath and to say, “Whatever Allāh willed, then you willed.”’

It was also recorded by Nasā’ī, ‘Ām al-Yawm wa’l-Laylah #986, Aḥmad #27093, and Tabarānī, al-Kabīr, vol. 25 #5-6.

It was ruled *ṣāhih* by Ḥākim #8715 with Dhahabi agreeing, Taḥāwī, Sharḥ Mushkīl #238-239, ibn Ḥajr, al-Ṣābīb, vol. 4, pg. 378, and Albānī, al-Ṣahihah #136.
PURITY OF FAITH

He also records, on the authority of ibn 'Abbās, that a man came to the Prophet (ﷺ) and said, 'Whatever Allāh willed and you willed.' He said, "Have you made me a partner-god with Allāh? Whatever Allāh alone wills!"

Ibn Mājah records on the authority of al-Ṭūfayl, ‘Ā’ishah’s half-brother on the mothers side, who said, ‘It is as if I saw myself coming to a group of Jews and saying to them ‘You would truly be a worthy people if only you did not say that ‘Uzayr is the son of Allāh.’ They said, ‘You would truly be a worthy people if only you did not say, ‘Whatever Allāh willed and Muḥammad willed.’’ Then I passed by a group of Christians and I said, ‘You would truly be a worthy people if only you did not say that the Messiah was the son of Allāh.’ They said, ‘You would truly be a worthy people if only you did not say, ‘Whatever Allāh willed and Muhammad willed.’’ When I woke up, I informed some people of the (dream) and then went to the Prophet (ﷺ) and informed him of it. He asked, ‘Have you told anyone else about it?’ I replied, ‘Yes.’ So he praised Allāh.

Abū Dāwūd #4980 records on the authority of Hudhayfah that the Prophet (ﷺ) said, ‘Do not say, ‘Whatever Allāh willed and so-and-so willed,’ rather say, ‘Whatever Allāh willed, then so-and-so willed.’’ The hadith was also recorded by Ahmad #23265 and ruled ṣahīh by ‘Irāqī, Mughni #3065, Arna’ūt and Albānī, al-Sahihah #137.

cf. Chapter 42.

2 Nasā‘ī, ‘Amal al-Yawm wa’l-Laylah #988 and not in his Sunan as the words of the author may suggest. The wording is, ‘A man said to the Prophet (ﷺ), ‘Whatever Allāh willed and you willed,’ upon which he said, ‘Have you made me a co-equal with Allāh? Say: Whatever Allāh willed alone!’”

A similar wording is also recorded by ibn Mājah #2117 and Ahmad #1839-1964-2561-3247.

‘Irāqī, Mughni #3066 said the isnād was ḥasan, it was ruled ṣahīh by Arna’ūt and ḥasan by Albānī, al-Sahihah #139.

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and eulogised Him and then said, “As for what follows... Tufayl has seen a dream and has informed some of you about it. You say a particular statement and such-and-such reason prevented me from prohibiting you from saying it. Do not say, “Whatever Allah willed and Muḥammad willed,” rather say, “Whatever Allah alone willed.””

Issues:

1. The Jews knew about minor shirk.
2. A person can understand should he have the inclination to do

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3 Ahmad #20694, ibn Majah #2118, Dārimi #2699, Abū Ya’lā #4655, Ṭabarānī, al-Kabīr #8214-8215.

The wording quoted is not that of ibn Majah but is similar to that of Ahmad.

Ibn Majah records this ḥadith on the authority of Hudhayfah who said, ‘In a dream, a Muslim saw himself meeting one of the People of the Book. The latter said to the former, “You would be a great people if only you did not commit shirk: you say, ‘Whatever Allah willed and Muḥammad willed.”’ This was mentioned to the Prophet (ṣallā llāhu ‘alāhi wa sallam) who remarked, “By Allah! I did not know you say this! You should say, “Whatever Allah willed and then Muḥammad willed.””

It was ruled saḥīḥ by ibn Hibbān #5725, Albānī, al-Sahihah #138 and Arnaʿūṭ.

After this, ibn Majah #2118a quotes the iṣnād of the ḥadith of Tufayl without mentioning its wording by saying, ‘Ibn Abī Shawārīb narrated to us; Abū ‘Uwānah narrated to us; on the authority of Abū ‘Abdullāh-Malik; on the authority of Rib‘ī ibn Hirāsh; on the authority of al-Tufayl ibn Sakhbarah - ‘Ā’ishah’s brother on her mothers side - from the Prophet (ṣallā llāhu ‘alāhi wa sallam) with similar wording.’

4 ‘Uthmān al-Tamīmī: Consider carefully how the Jew understood this fine point of shirk; this leads to the conclusion that shirk, even if it be subtle, has been prohibited in the religion of all Messengers. It also shows how the Jew, because of his inclination towards fault-finding and blaming, said these words to achieve his end; yet what he said became a blessing for the Muslims. It is well possible that your enemy be a cause for the concealment of your faults even though he intends the opposite. It also shows that it is necessary to accept the truth from whoever it comes from, even if that person did not intend to give sincere advice.
so.5

3. His saying, “Have you made me a partner-god with Allāh?”6
   What then of the person who said, “Who do I have to resort to save you,” and the couplets following this?!7
4. This was not major shirk due to his saying, “such-and-such reason prevented me from prohibiting you...”
5. A righteous dream is a portion of revelation.
6. It could well be a cause for the legislation of some law.8

5 Ibn `Uthaymīn: i.e. if he has the inclination to, he can understand something even if he is doing similar or worse. The Jews, for example, rebuked the Muslims for saying, “What Allāh willed and you willed,” even though they said something much worse, “Uzayr is the son of Allāh.”

6 ‘Abdu’l-Rahmān: this clarifies that whoever equates a servant with Allāh, even in cases of minor shirk, has set up partner-gods with Allāh, whether he accept it or not, and despite what the ignorant say that this only applies to those actions of worship specific to Allāh. It also clarifies that both categories of shirk (major and minor) must be prohibited, and “for whoever Allāh wants good, He grants him understanding of the religion.”

7 i.e. in the Qasidah Burdah

8 Duwaish: during the period of revelation as in the case of the hadith mentioned here. As for after the period of revelation, then no.
Whoever abuses time has derogated Allāh.
and the day.”2

Another narration has, “Do not abuse time for Allāh is time.”3

Issues:

1. The proscription of abusing time.4

2 Muslim #2246. Bukhāri #4826-7491 with the words, “Allāh, Most High, says, ‘The son of Ādam derogates Me: he abuses time whereas I am time: in My hand lies the affair and I alternate the night and the day.’” Bukhāri #6181 with the words, “The children of Ādam abuse time whereas I am time: I alternate the night and the day.”

3 Muslim #2246

4 Baghawi, Sharhul-Sunnah, vol. 12, pp. 355-357 said (summarised), “The Arabs would routinely blame time, i.e. they would abuse it at the onset of trying times. This is because they would blame the calamity or difficulty that had befallen them on it, they would say, ‘The misfortune of time has afflicted him or time has destroyed him.’ Now, because they annexed the difficulty that had befallen them to time, they abused the actor, the cause. The ultimate end of that abuse would be Allāh, Mighty and Magnificent, since in reality He is the true actor, the true cause behind the occurrences they attributed to time. As such they were prohibited from abusing time.’

Sulaymān, Tayṣir al-ʿAẓīm Ibn al-Qayyim said, ‘There are three heinous crimes (in cursing time):

1. Cursing something that does not deserve cursing. Time is a creation of Allāh subject to His control and subservient to His command. Therefore, the abuser is actually more deserving of censure and abuse!

2. Abusing it comprises shirk because he has abused time thinking that it brings about harm or benefit. Additionally, he thinks that it is oppressive in that it harms those who deserve grant, and grants to those who do not deserve it; it raises the deserving and withholds from the undeserving. In the view of those who abuse it, it is one of the worst oppressors and the poems of these faithless tyrants abusing it are many. Many of the ignorant openly curse it and vilify it.

3. The abuse ensuing from them is directed at the one who does these acts; acts which if performed in accordance to their desires would have corrupted the heavens and the earth. When things go their way, agreeing with their desires, they praise time
2. He called this derogating Allāh.  
3. Carefully consider his statement, “Allāh is time.” 
4. One could well be guilty of abuse even if he does not intend to do so in his heart.

and commend it. In reality, it is the Lord of time who grants and prevents, who raises and lowers, and who honours and disgraces, and time has no control over this at all. Therefore, to abuse time is to abuse Allāh, Mighty and Magnificent, and this is why it is derogatory to Him, Most High.

Therefore, the person who is cursing time is vacillating between two matters: either he is abusing Allāh or committing shirk. If he believes that time is an actor alongside Allāh, he is a mushrik, and if he believes that Allāh alone is the one who does this, and he is abusing the one who has done this, he has abused Allāh, Most High.*


5 Sulaymān, Taysir al-'Āṣī, said, “The word derogate, adhā, in the language refers to evil and abhorrent matters whose importance is reduced or made light of or whose effect is weakened. This was mentioned by Khattābī and Shaykhul-Islām said, “It is as he said. This is not the same as harm, darar, for Allāh has informed us that the servants cannot harm him, “Do not let those who rush headlong into disbelief sadden you. They do not harm Allāh in any way.” [Ali ‘Imran (3): 176] Hence, Allāh explains that creation cannot harm him, but they can derogate Him when they abuse the changer of affairs.”* Ibn Hajr, Fath, vol. 13, pg. 572, said, ‘His saying, “derogates Me,” means that he attributes something unbefitting to Me.’


6 Khattābī, Allām al-Hadīth, vol. 3, pg. 1904, said, “The meaning is that ‘I am the owner of time and the regulator of the affairs that you attribute to time. So, when the son of Ādam abuses time because it is the actor, the cause of these events, his abuse is in reality directed to Me because I am the actor, the cause. Time is just a measure, a continuum appointed by Myself in which events occur.” When faced with times of hardship or some difficulty, it was the habit of the people of Jāhiyyah to attribute this to time and then to abuse it. They would say, ‘Blast time! Perish time!’ and the likes.’

7 Duwaish: because the words alone were stated to be a case of abuse without differentiating between a person who actually intended to do so and a person who did not.
The Šahih records the ḥadīth of Abū Hurayrah that the Prophet (ﷺ) said, “The most ignoble name with Allāh is a man called ‘King of kings’ for there is no king save Allāh.”

Sufyān said, ‘An example of which is Shāhānshāh.’

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1 Muslim #2143 and Bukhārī #6205-6206 with the words, “The most ignoble of names with Allāh on the Day of Rising is a man calling himself ‘King of kings.’”

2 Bukhārī under #6206 and Muslim #2143

‘Abdu’l-Rahmān ibn Ḥasan, Fath al-Majīd, pg. 620 said, ‘Shāhānshāh means ‘King of kings,’ in Persian and this is why he quoted it as an example because it is stating
Another narration has, “The person subject to the most wrath from Allāh on the Day of Rising and the most despicable of them...”

The meaning of ‘ignoble,’ *akhna*, is ‘meanest,’ *awda*. The same thing but in a different language.’

The ‘King of kings’ is a lofty title that has been used by several monarchies (usually empires in the informal sense of great powers) throughout history, and in many cases the literal title meaning ‘King of kings,’ i.e. Monarch elevated above other royal rulers in a vassal, tributary or protectorate position, especially in the case of Semitic languages, is conventionally (usually inaccurately) rendered as ‘Emperor.’ The first written records of its usage dates to Iranian Kings of the Persian Empire (pronounced Shāhanshāh) with an implicit notion of relation to God, and later with an overt spiritual connotation in the latter Persian empire of the Priest-Kings of the Sassanian Persian Empire. The well known story of the Iranian Magi that traveled to Holy Lands to hail the heralded new King of kings further establishes the Royal Priest connotations of the title, King of kings. (Source: http://en.wikipedia.org/wiki/King_of_Kings)

Ibn Hajr, *Fath*, vol. 10, pg. 721, said, ‘Some of the commentators expressed puzzlement at Sufyān ibn ‘Uyaynah’s explaining an Arabic word with a Persian word, and some commentators rejected it outright. However, they missed the point he was making which was that the word Shāhānshāh was frequently used at that time, as such he pointed out that the wording that is prohibited in the narration is not specific to those actual words but applies to any words that lend the same meaning regardless of which language they are in, as such the censure applies to them as well.’ He continued by saying, ‘The ḥadīth is adduced to prove the proscription of calling oneself by this name due to its being accompanied by a severe threat. Also falling under the prohibition would be names carrying the same sense such as Khalīq al-Khāliq, Ahkāmu'l-Hākimin, Sultan al-Salātīn and Ṭūrī al-Umārā. It is also said that calling oneself by the Names of Allāh that are specific to Him such as al-Rahmān, al-Quddūs and al-Jabbar also falls under this prohibition.’

3 Muslim #2143 and Aḥmad #7329-8176 on the authority of Abū Hurayrah. Ahmad #10384 records on the authority of Abū Hurayrah that the Messenger of Allāh (ﷺ) said, “Allāh’s anger is severe against a man called ‘the King of kings.’ There is no king save Allāh, Mighty and Magnificent.”

4 This is the explanation given by Imām Aḥmad and mentioned by Muslim under #2143 and is found in the Musnad #7329.
Issues

1. The proscription of being called ‘King of kings’.5
2. The same applies to similar types of names as stated by Sufyān.6
3. Understanding the severity with which this, and its like, has been mentioned despite the fact that (the person) did not intend the meaning of the name (for himself) in his heart.
4. Understanding that this is part and parcel of magnifying Allāh, Glorious is He.

5 ‘Abdu’l-Rahmān ibn Ḥasan: This is because this wording can only hold true for Allāh, Most High: He is the King of kings and there is no king greater or mightier than He. He is the owner of sovereignty, possessor of majesty and nobility. Every aspect of sovereignty is granted by Allāh to whoever He wills of his servants. As such it is a loan which will soon be returned to the loaner: Allāh, Most High. Sometimes He removes the king from his kingdom and at other times He removes the kingdom from the king leaving him with an empty title, divested of any sovereignty. As regards the Lord of the worlds, His sovereignty is unceasing, complete, perfect and without end.

6 Sulaymān, Taysir al-‘Aṣīr: Ibn Abī Jamrah said, ‘In the same category as the term ‘King of kings’ is the term ‘Judge of Judges,’ Qādī al-Qudāt, even though it has gained currency in the lands of the east since times of old. They would use this term to refer to their most senior judge. The people of the west, however, were saved from this and called their most senior judge, Qādī al-Jamā‘ah.’ One of the later scholars was of the view that it was permissible to use the term Qādī al-Qudāt and other such terms. He adduced the hadīth, “The best judge amongst you, aqādakum, is ‘Ali,” as proof, saying, ‘This shows that there is no harm in applying the term Aqādā al-Qudāt to a judge who is the most just and knowledgeable of his time, or continent or country.’ al-‘Alam al-‘Irāqī, however, criticised him and stated that the correct position was that this was not allowed. Concerning the hadīth, he said that the statement of superiority was made comparing a known set of addressees and those of the same category, it is not the same as using an unrestricted term with the definite article prefix, al. He went on to say, ‘The daring and poor manner of someone who uses this term is obvious. No consideration should be given to those who, when given the position of judge, hear this term, take delight in it, and are beguiled into allowing it. The truth is more deserving of being followed.’

* Bukhārī #4481 on the authority of ‘Umar.
Abū Shurayḥ said that he used to have the honorific of Abūl-Ḥakam. The Prophet (ﷺ) said to him, “Allāh is al-Ḥakam and with Him lies the judgment.” He said, ‘When my people would dispute about something they would come to me and I would judge between them and both parties would be happy.’ He said, “This is truly something good. What children do you have?” He replied, ‘Shurayḥ, Muslim and ‘Abdullāh.’ He asked, “Who is the oldest?” He replied, ‘Shurayḥ.’ He replied, “Then you are Abū Shurayḥ.” This was recorded by Abū Dāwūd and others.¹

¹ Abū Dāwūd #4955, Nasāʾī #5389, Ṭabarānī, al-Ḳabīr, vol. 22, pg. 179

The wording of Abū Dāwūd: ...on the authority of Shurayḥ, on the authority of his father, Hāni’ who said, ‘When he came with the delegation from his people to the Messenger of Allāh (ﷺ), he heard them calling him with the honorific, Abūl-Ḥakam. The Messenger of Allāh (ﷺ) called him and said, “Allāh is al-Ḥakam and
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Issues:

1. Revering the Names and Attributes of Allah, even if one does not actually intend their meanings.

with Him lies the judgment, why do you have this honorific?” He said, “When my people would dispute about something they would come to me and I would judge between them and both parties would be happy.” He said, “This is truly something good. What children do you have?” He replied, ‘Shurayh, Muslim and ‘Abdullah.’ He asked, “Who is the oldest?” He replied, ‘Shurayh.’ He replied, “Then you are Abu Shurayh.” The narration of Nasâ’î adds, ‘...and he supplicated for him and for Shurayh.’

It was ruled sahlh by ibn Hibbân #504, Albâni, Irwâ’ #2682, Şâbi’s al-Jâmi’ #1845

Ibn ‘Uthaymîn, al-Qawî al-Mufîd, vol. 3, pg. 21, said, ‘The Prophet (ṣa) changed the name for two reasons: 1) Allah is al-Ḥakam, so saying, “O Abu’l-Ḥakam,” could be like saying, “O Abu’ Allah.” 2) This person was given this honorific because he met the quality described therein; as such it was not merely a name and therefore correlated to the corresponding Name of Allah. It was a name whose meaning was actually intended, and as such it became a case of sharing with Allah, Glorious and Most High, and it was for this reason that the Prophet (ṣa) gave him the other honorific.’

2 Ibn ‘Uthaymîn, al-Qawî al-Mufîd, vol. 3, pg. 22, said, ‘This is problematic because if a person does not intend the meaning, it is permissible, unless it be something that is specific to Allah such as Allah, al-Rahmân, Rabb al-‘Alamîn etc. These can only ever be used for Allah. As regards those names that are not specific to Allah, others can take that name so long as they do not believe that the meaning is applicable to them, i.e. they are using it as a name and nothing more. This is why there were some Companions who had the name al-Ḥakam* and the Prophet (ṣa) did not change it since it was only ever intended by that person as a name. Other Companions were called al-Ḥakîm** and the Prophet (ṣa) endorsed it.’

** Such as Ḥakîm ibn Hîzâm, Ḥakîm ibn al-Hârîth al-Tâ’ifi and Ḥakîm ibn Tulayq al-Amâwî.
2. Changing names as a result.³
3. Choosing the oldest son for one's honorific.⁴

³ Sulaymān ibn 'Abdullāh, Ṭaysīr al-'Aẓīm, vol. 2, pg. 1065, said, 'i.e. changing them because of the reverence in which those Names are held, the meaning of reverence is veneration. This is part and parcel of living Tawḥīd. One can then adduce that it is also forbidden to be called after such names from the onset, since it is more so the case that this be forbidden (than using the corresponding honorific); however, this only applies to those Names that are specific to Allāh, Most High.'

⁴ 'Abdu'l-Raḥmān ibn Hasan: ar. kunyā. A kunyā is a title starting with Abū or Umm or the likes, an agnomen, ṭaqāb, is something other than this such as Zayn al-ʿĀbidīn etc.

Baghawi, Sharḥu'l-Sunnah, vol. 12, pg. 344, ‘It is best for a man or a woman to take an honorific after the oldest son, if he has no son then the oldest daughter. Umm Salamah's name was Hind and she took her honorific after her son, Salamah. Umm Habibah's name was Ramlah and she took her honorific (after her daughter) Ḥabibah.'
CHAPTER FORTY EIGHT

Someone who mocks anything containing the mention of Allāh, or the Qur’ān or the Messenger

Allāh, Most High, says,

وَلَّئِن سَأَلْتَهُمْ
لَيْقُولُوْنَ إِنَّا كُنَّا نَفَاوِضٌ وَلَمْ نَسْأَلْ أَبَاءَنَا وَأَبْنَائُنَا وَرَسُولَنَا كَرْمًا
لَا تَتَّبَعُوا فَاحْتَقَرُوْنَ

"If you ask them they will say, 'We were only joking and playing around.' Say, 'Would you make a mockery of Allāh and of His Signs and of His Messenger? Do not try to excuse yourselves, you have disbelieved after having believed.'"1

1 al-Tawbah (9): 65-66

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Ibn 'Umar, Muḥammad ibn Ka'b, Zayd ibn Aslam and Qatādah said (combining their various narrations), ‘During the Battle of Tabūk, a man said, “We have not seen the likes of these reciters of ours: the most avaricious of people, the most untruthful of tongue, and the most cowardly when (the armies) meet,” he was referring to the Messenger of Allāh (ﷺ) and the reciters amongst his Companions. ‘Awf ibn Mālik said to him, “You are lying! Rather you are a hypocrite! I will inform the Messenger of Allāh (ﷺ).” He went to the Messenger of Allāh (ﷺ) to inform him but found that (verses of the) Qur’ān had already been revealed concerning the incident. The man then came to the Messenger of Allah (ﷺ) who had mounted his camel and commenced riding, saying, “Messenger of Allāh, we were only idly chatting, speaking as riders do amongst themselves to cut short the journey!” Ibn ‘Umar said, “I can still see him clinging to the saddle-belt of the Messenger of Allāh’s camel, stones bouncing up and battering his legs, while he was saying, ‘We were only idly chatting and playing!’ and the Messenger of Allāh (ﷺ) was saying to him ‘Would you make a mockery of Allāh and of His Signs and of His Messenger? Do not try to excuse yourselves, you have disbelieved after having believed.’ He would not turn to face him, nor would he say anything else.”2


The narrations of Muḥammad ibn Ka'b, Zayd ibn Aslam and Qatādah are recorded by Ṭabari with mursal isnāds.

Ibn Kathīr said in exegesis to this verse: Abū Ma'shar al-Madani reports on the authority of Muḥammad ibn Ka'b al-Qurashi, and others, who said, ‘A man from the hypocrites said, “I have not seen the likes of these reciters of ours: the greediest of us, the most untruthful of tongue amongst us, and the most cowardly of us when (the armies) meet.” This was conveyed to the Messenger of Allāh (ﷺ) while he had mounted his camel and had commenced riding. The man said, “Messenger of Allāh, we were only idly chatting, playing, speaking as riders do in order to cut short the journey!” The Messenger of Allāh (ﷺ) said, “Say, ‘Would you make a mockery of Allāh and of His Signs and of His Messenger? Do not try to excuse yourselves, you have disbelieved after having believed.’ He would not turn to face him, nor would he say anything else.”2

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having believed. If one group of you is pardoned, another group will be punished for being evildoers.”

He was clinging onto the saddle-belt of the Messenger of Allah’s camel, his legs dragging through the pebbles causing them to batter his legs, and the Messenger of Allah would not look at him.’

‘Abdullah ibn Wahb said: Hishām ibn Sa’d informed me, on the authority of Zayd ibn Aslam, on the authority of ‘Abdullāh ibn ‘Umar who said, ‘During the Battle of Tabūk, in a gathering, a man said, “We have not seen the likes of these reciters of ours: the greediest of people, the most untruthful of tongue, and the most cowardly when (the armies) meet.” Another person in the gathering said, “You are lying! Rather you are a hypocrite! I will inform the Messenger of Allah (ﷺ). This was conveyed to him and (verses of the) Qur’ān were revealed.”’ ‘Abdullāh ibn ‘Umar said, ‘I saw him clinging onto the saddle-bag of the Messenger of Allah’s camel, the stones battering him, saying, “Messenger of Allāh, we were only idly chatting and playing!” The Messenger of Allāh was saying, “Say, Would you make a mockery of Allāh and of His Signs and of His Messenger? Do not try to excuse yourselves, you have disbelieved after having believed.”’

A similar narration was also reported by Layth on the authority of Hishām ibn Sa’d.

Ibn Ishaq said, ‘There was a group of the hypocrites amongst whom was Wādī’ah ibn Thābit, brother to Umayyah ibn Zayd ibn ‘Amr ibn ‘Awf, and a man from Ashja’, allied to Banū Salamah, who was called Makhshiy ibn Humayyir. They would point to the Messenger of Allāh (ﷺ) who was on his way to Tabūk and say to each other, “Do you think the Battle against Banū al-Asfär* was akin to the Arabs fighting each other?”... Makhshiy ibn Humayyir said, “By Allāh, I wished that I had the authority to pass judgment that every single one us be lashed one hundred times. We would be lucky to escape something of the Qur’ān being revealed concerning us and these words of yours!” The Messenger of Allāh (ﷺ) - as has been conveyed to me - said to ‘Ammār ibn Yāsir, “Go to those people for they are destroyed! Ask them what they have said. If they deny anything, tell them that they have said this and this and this.” ‘Ammār went to them and said this to them. They then came to the Messenger of Allāh, presenting their excuses. Wādī’ah ibn Thābit said, clinging onto the saddle bag of the camel on which the Messenger of Allāh (ﷺ) was seated, “We were only idly chatting and playing.” The verse was then revealed. Makhshiy ibn Humayyir said, “Messenger of Allāh, my name and my father’s name handicapped me!” It seems that it was he who was referred to as [the one pardoned] in His, Most
Chapter 48: Someone who mocks anything containing the mention...

Issues

1. The issue of paramount importance: whoever mocks these is a disbeliever.
2. This is the exegesis of the verse and applies to whoever does this.  

High, saying, "If one group of you is pardoned, another group will be punished for being evildoers."

As a result he was then called 'Abdu'l-Rahmân. He asked Allâh to let him die as a martyr and that none know where he was killed. He was killed at the Battle of Yamâmah and no trace of him was found.

Qatîdah said, 'The Prophet () was embarking on the Battle of Tabûk, travelling with him was a party of hypocrites. They said, "He thinks that he will conquer the palaces and fortresses of Rome! This is sheer nonsense!" Allâh apprised His Prophet () of what they had said and he said, "Bring that group of people to me!" He called them and said, "You said this and this," and they swore that they were only idly chatting and playing.'

'Ikrîmah said in commentary to this verse, 'A man who Allâh had pardoned if He so wills said, "O Allâh, I have heard a verse, and I am meant by that verse, at it the skins shiver and the hearts tremble. O Allâh, make my death a death in Your way and let no one say, 'I washed him, I shrouded him, I buried him.'" He was killed at the Battle of Yamâmah, the bodies of all Muslims were recovered save his.'

"Do not try to excuse yourselves, you have disbelieved after having believed," through this mockery "If one group of you is pardoned," i.e. Makhshiy ibn Humayyr "another group will be punished," i.e. all of you will not be pardoned, rather some of you will definitely be punished, "for being evildoers," because of these vile and sinful words.

* Banû Afar, "yellow skins," an epithet referring to the light skin of the Byzantines.

Sa’dî: Mockery negates faith in its entirety and ejects a person from the fold of the religion. This is because the foundation of this religion is to have faith in Allâh, His Books and His Messengers, and part and parcel of this faith is to venerate them. It is known that mocking and ridiculing any of these is actually worse than mere disbelief because in the former case one has disbelieved and, in addition, demeaned and belittled. The disbelievers are of two types: those who shun and those who oppose and contend; those who oppose are at war with Allâh and His Messenger, they abuse Allâh, His religion and His Messenger, and their disbelief is the worse of the two and effectuates greater corruption. One who mocks any aspect of these falls under this latter case.
3. The distinction between tale-carrying\(^4\) and sincere advice\(^5\) for the sake of Allah and His Messenger.\(^6\)

4. The distinction between pardoning, which Allah loves, and harshness and severity to the enemies of Allah.

5. There are some excuses that are just not acceptable.

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\(^4\) ar: \textit{namimah}.

cf. Chapter 25 which shows that tale-carrying is a type of magic.

\(^5\) ar: \textit{nasihah}

\(^6\) حمید ابن محمد, \textit{فتح الله الهمید}, said, 'The difference between the two is that the person giving sincere advice does not want to split the Muslims or cause dissention amongst those who love each other, rather he wishes to give prominence to the truth and curb falsehood by way of sincerity to Allah, His Messenger and His religion. The tale-carrier, on the other hand, wants to cause splitting and dissension out of envy and transgression. Therefore the actual difference between the two is based around intention and purpose.'

Sulaymān ibn 'Abdullāh, \textit{Tafsir al-Asfi}, vol. 2, pg. 1079 said, 'This shows that one should immediately reject evil and be severe with the hypocrites. It also shows the permissibility of describing a person as a hypocrite if he says or does something that proves this. \textit{I will inform the Messenger of Allah (ﷺ)}, the conveyance of information in such cases is not regarded to be backbiting, \textit{ghibah}, or tale-carrying, \textit{namimah}. Indeed this case is an example of sincerity to Allah and His Messenger. As such it is necessary to differentiate backbiting and tale-carrying from sincerity to Allah and His Messenger. Mentioning the deeds of the hypocrites and sinners to the people of authority in order to rebuke and restrain them, and to have the laws of the Shari'ah applied on them, is not regarded to be backbiting or tale-carrying. \textit{But found that (verses of the) Qur'an had already been revealed concerning the incident}, i.e. revelation from Allah had already come concerning what they had said. This proves the knowledge of Allah, Glorious is He, His power and divinity, and that Muhammad is truly the Messenger of Allah.'
Allāh, Most High, says,

“And if We let him taste mercy from Us after he has suffered hardship, he says, ‘This is my due. I do not think that the Hour is going to come, and if I am returned to my Lord, I will definitely find the best reward with Him.’ But We will inform those who are disbelievers of what they did and make them suffer a ruthless punishment.”

Mujāhid said, ‘i.e. this is a result of my deeds and I fully deserve it.’

1 Fussilat (41): 50

2 Bukhārī, Kitāb al-Tafsīr as a ta‘liq report and the full isnād was provided by Ṭabarī, vol. 25, pg. 3.
Ibn 'Abbās said, 'i.e. this is from me.'

Allāh, Most High, says,

قَالَ إِنِّيْ أُوْسِدْتُ عَلَىٰ عِلْمِيْ عِنْدَيْكَ

"He said, 'I have only been given it because of knowledge I have.'"

Qatādah said, 'because of my knowledge of enterprise and the methods of commerce.'

Others said, 'i.e. Allāh's knowledge that I deserve it,' and this is the meaning of Mujāhid's comment, 'I have been given it because of my worth.'

Abū Hurayrah reported that he heard the Messenger of Allāh (ﷺ) saying, "There were three people from the Children of Isrā‘îl: a leper, a bald man and a blind man. Allāh wanted to put them to test and so he sent an angel to them. He came to the leper and asked, 'What would you like best?' He said, 'A good complexion, clear

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3 Qurṭubī
4 al-Qasas (28): 78
5 Māwardī and Qurṭubī record this as an opinion of ibn 'Isā. Ibn Abī Ḥātim #17123 records this from Qatādah with the words, 'due to the good and the knowledge that I possess.' Suyūṭī, Durr al-Manthūr, references it to 'Abd ibn Ḥumayd, ibn al-Mundhir and ibn Abī Ḥātim.
6 as stated by Suddi. Suyūṭī, Durr al-Manthūr, said it was recorded by 'Abdu'l-Razzāq, 'Abd ibn Ḥumayd, ibn al-Mundhir and ibn Abī Ḥātim [#17125]
7 Suyūṭī, Durr al-Manthūr, said it was recorded by Ṭābarī, Firyābī, 'Abd ibn Ḥumayd and ibn al-Mundhir.
skin and to have the thing that makes people loathe me removed.' He touched him and his taint left him and he gave him a good complexion and clear skin. He asked, 'What property do you covet most?' He replied, 'Camels (or he said: 'cattle' - the narrator, Išḥāq, was uncertain),' and so he gave him a pregnant she-camel and said, 'May Allāh bless you in it.'

"Then he came to the bald man and asked, 'What would you like best?' He replied, 'A good head of hair and to have the thing that makes people loathe me removed.' So he touched him and removed what he had and gave him good hair. He asked, 'What property do you covet most?' He replied, 'Cattle (or he said: camels),' and so he gave him a pregnant cow and said, 'May Allāh bless you in it.'

"Then he went to the blind man and asked, 'What would you like best?' He said, 'That Allāh return my sight to me so that I can see people.' He touched him and Allāh returned his sight to him. He asked, 'What property do you covet most?' He replied, 'Sheep,' and he gave him a pregnant sheep.

"These animals all gave birth and produced offspring. The one had a valley full of camels, the other a valley full of cattle, and the last a valley full of sheep.

"Then (the angel) went to the leper taking his form and appearance and said, 'I am a poor man who has lost his means on his journey. Today I can seek none but Allāh and then you. I ask you, by the One who gave you a good complexion, good skin and property for a camel on which I can complete my journey.' (The leper) offered the pretext, 'I have many obligations,' upon which (the an-
gel) observed, ‘I seem to recognise you. Were you not a poverty stricken leper that people found unclean, and then Allah, Mighty and Magnificent, gave you wealth?’ He said, ‘I inherited this property, elder son from elder son.’ He said, ‘If you are a liar in your claim, may Allah return you as you were!’

“He then went to the bald man in his form and appearance and said to him what he had said to the other and he replied to him in the same way. He said, ‘If you are a liar, may Allah return you as you were!’

“Then he went to the blind man in his form and appearance and said to him, ‘I am a poor man who has lost his means on his journey. Today I can seek none but Allah and then you. I ask you by the One who returned your sight to you for a sheep with which I can complete my journey.’ He said, ‘I was blind and Allah restored my sight to me, so take what you want and leave what you want. By Allah, I will not begrudge you anything that you take for Allah.’ He said, ‘Keep your property. You have all been tested and Allah is pleased with you and displeased with your companions.’” It was recorded by Bukhārī and Muslim.⁹

Issues

1. The exegesis of the verse.
2. The meaning of, “This is my due.”
3. The meaning of, “I have only been given it because of knowledge I have.”
4. The important lessons contained in this wonderful story.

⁹Bukhārī #3464-6653 and Muslim #2964
Allāh, Most High, says,

"Then when He granted them a healthy, upright child, they associated partners with Him in what He had given them. But Allāh is far above what they associate!"

Ibn Ḥazm said, "They have agreed that every name denoting servitude to other than Allāh is prohibited such as 'Abd 'Amr, 'Abdu'l-Ka'bah and the likes, with the exception of 'Abdu'l-Muttaľib."
Ibn ‘Abbās said about this verse, ‘After Ādām had covered her, she became pregnant and Iblīs came to them saying, “I am your companion who was the cause of your ejection from Paradise. You must obey me or I will give him horns like a stag which will pierce your stomach as he comes out; I will do this and this,” frightening them. “You must call him ‘Abdu’l-Ḥārīth,” however they refused to obey him. The baby was stillborn. Then she became pregnant again and again he came to them and said the same things. They refused to obey him and again, the baby was stillborn. Then she became pregnant again and came to them again and reminded them of what he had said. They were overcome with compassion for the baby so they called him ‘Abdu’l-Ḥārīth, and that is the meaning of “they associated partners with Him in what He had given them.” This was recorded by ibn Abī Ḥātim.

He also records, with a saḥīḥ isnād, that Qatādah said, “They associated in obedience of Him, not in worship of Him.”

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1 Ibn Abī Ḥātim, vol. 5, pg. 1634, with a ḍaʿīf isnād. Suyūṭī, al-Durr al-Manṭūr, additionally referenced it to Saʿīd ibn Mansūr [#973] and ibn al-Mundhir. The narration as a whole is, however, saḥīḥ due to other supporting routes, cf. Nasīr al-Fahd, Tanbihat ‘alā Kutub Takhrij Kitāb al-Tawhīd, pp. 43+

Sulaymān ibn ‘Abdullāh, Tāyīr al-ʿAṣīr, said, ‘Saʿīd ibn Jubbayr said, “When amongst the angels, (Iblīs’s) name was al-Ḥārīth.’ He wanted them to name their son in this way so that they would be guilty of associating, at least in appearance. This is a trap from the traps of Shayṭān: when he is unable to make a person commit a major sin, he convinces him to commit a minor sin. In addition, they would have obeyed him again just as they had done previously, the first time.”


Tabarī and ‘Abdullāh al-Razzāq record that Qatādah said, ‘They committed shīrk in the naming, they did not commit shīrk in worship.’

Tabarī records that ibn ‘Abbās said, ‘He committed shīrk by obeying him, not by worshipping (other than Allāh), he did not commit shīrk with Allāh, rather he obeyed him.’
Chapter 50

He also records, with a sahīh isnād, that Mujāhid said about His saying, “If you grant us a healthy child,” i.e. they feared that the baby may not be human.” The same meaning is also reported from al-Hasan, Sa‘īd and others.

Issues:

1. The proscription of every name denoting servitude to others

Sulaymān ibn ‘Abdullāh, Tayṣir al-‘Aṣīr, said in explanation to the words of Qatādah, i.e. because they obeyed him and called their son ‘Abdul-‘Hārith, not that they actually worshipped him. This then constitutes evidence that shirk in obedience is different from shirk in worship. Some of our contemporaries found this difficult to comprehend since they explained worship, ‘ibādah, to mean obedience, ta‘ah; as such, in their view, the words of Qatādah would end up meaning that they committed shirk in worship. The answer to this confusion is that the explanation given is by way of explaining the word, worship, by its implications and consequences: the consequence of worship is that the servant obeys the one he worships. It is also possible to assert that this explanation shows that the two are inseparable, and the intent is to show the consequences of worship, i.e. obedience is inseparable from worship and worship leads to obedience, as such worship can only come about by obedience, and hence it is possible to explain it as obedience. This is the more correct response, and in either case there is no confusion, and all praise is due to Allāh. If you were to ask, “But the Prophet (ﷺ) called obedience to the monks and rabbis in disobedience to Allāh, worship of them?” I say in response, “Refer back to the explanation of the ḥadīth of ‘Adī and the answer will become plain to you.”

5 Ibn Abī Ḥātim, vol. 5, pg. 1634
8 such as ibn ‘Abbās, Abū’l-Bakhtārī and Abū Šāliḥ as recorded by Tabarī.
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besides Allāh.

2. The exegesis of the verse.

3. This *shirk* occurred in the mere act of naming, the actual meaning of the name was not intended.⁹

4. Allāh granting a healthy daughter to a man is a blessing.¹⁰

5. The Salaf differentiating *shirk* in obedience from *shirk* in worship.¹¹

⁹ ‘Abdu’l-Rahmān ibn Hasan: ‘Our Shaykh, may Allāh have mercy on him, said, “This *shirk* occurred through the mere act of naming for they did not intend the actual meaning (of the name)” which was what Iblīs intended. This is a good understanding of the verse since it clarifies that what the parents did of naming their child, ‘Abdu’l-Hārīth, was nothing beyond an act of naming, they did not mean that he was actually a servant of another besides Allāh. This is what was meant by Qatādah when he said, “They associated in obedience of Him, not in worship of Him.”’

¹⁰ Duwaish: they made a vow to be grateful to Allāh if He granted them a healthy child having no defect, and they did not distinguish between it’s being a boy or a girl. This then proves that Allāh granting a healthy daughter to a person is a blessing in contrast to the attitude current amongst the Arabs which was to dislike the birth of a daughter.

¹¹ Ibn ‘Uthaymīn: We must explain the distinction between obedience and worship. Obedience, when connected to Allāh, is worship and there is no distinction between the two: to worship Allāh is to obey Him. When obedience is connected to another besides Allāh, there is a difference: we obey the Messenger (ﷺ) but we do not worship him. A man could well obey a king in this world yet hate him at the same time. The meaning, then, of *shirk* in obedience, is that the person obeyed him, not out of love, veneration, and humility as he does for Allāh, but out of mere obedience. This is the difference. Hence, building upon the story mentioned here, Ādam and Hawā’ would have obeyed Shayṭān, but they would not have worshipped him, this is assuming the story is authentic.
Allah, Most High, says,

“وَلَيْتَ لِأَكْمَامَ الْمُسَلِّمِينَ أَذْعَامُهُ بِهَا وَذِرْ أَلَّذِينَ يُسْجِرُونَ مَا كَانَ مَعْلُونَ
سَأَسْتَسْجَرُونَ مَا كَانَ مَعْلُونَ”

“To Allah belong the most beautiful and perfect Names, so invoke Him by them. Abandon those who desecrate His Names, they will be recompensed for what they did.”

In commentary to, “desecrate His Names,” ibn Abî Ḥâtim mentioned that ibn ‘Abbâs said, ‘i.e. commit shirk.’

He also recorded that he said, ‘They derived the name al-Lât from

\[1] al-A‘râf (7): 180

\[2\] This narration is recorded by ibn Abî Ḥâtim, ‘Abdu’l-Razzâq and Tabârî on the authority of Qatidâh and not ibn ‘Abbâs as stated by the author, may Allah have mercy on him. The isnâd to the narration is sahîh.

The narration of ibn ‘Abbâs is recorded by Tabârî and ibn Abî Ḥâtim with the words, ‘deny’ in place of ‘commit shirk,’ with a da’îf isnâd.
al-Ilāḥ and al-‘Uzzah from al-‘Azīz.\(^3\)

He recorded that A‘mash commented, ‘They included therein Names that were not His.’\(^4\)

**Issues:**

1. Affirmation of the Names
2. These Names are beautiful and perfect.
3. The command to invoke Him by employing them.\(^5\)
4. Abandoning the contentions of the ignorant desecrator.
5. Explaining the meaning of desecrating Allāh’s Name.\(^6\)
6. The threat levelled at the person guilty of desecration.

\(^3\) Tabarî and ibn Abī Hātim with a da‘if jiddan isnād.

\(^4\) Ibn Abī Hātim with a da‘if jiddan isnād.

\(^5\) ‘Abdu’l-Ḥādi al-‘Ajilli: Supplication has pre-requisites (that must be met). Amongst these is that the supplicant should know the meanings of the Names he is employing. The magnificence of the petitioned - Allāh, Mighty and Magnificent - should be fully present in the heart. He should make his intention sincere and adjoin this to magnification, glorification and praise of Allāh, Most High. He should supplicate with resolve, expectant of a response. He should acknowledge Allāh’s Lordship and his own servitude. All of this will have a tremendous effect on the supplication, enhancing it and strengthening it.

\(^6\) *ar: ilḥād*. Desecrating Allāh’s Names occurs in a number of ways: 1) To name idols after the Names of Allāh such as al-Lāt, derived from *al-Ilāhiyyah*, or al-‘Uzzah, derived from al-‘Azīz. 2) Calling Allāh names that are unbefitting such as the Christians calling Him father 3) Describing Him with things that He is far removed from such as the Jews asserting that He is poor 4) Divesting the Names of Allāh of their meanings and to deny their realities 5) Likening the Attributes of Allāh to those of His creation.

CHAPTER FIFTY TWO

It is not said, ‘Peace be upon Allāh’

The Ṣaḥīḥ records, on the authority of ibn Mas‘ūd (raḍīya Allāhu ‘anhu) who said, ‘While praying with the Messenger of Allāh (ﷺ) we would say, “Peace be upon Allāh from His servants, peace be upon so-and-so and so-and-so.” He said, “Do not say, ‘Peace be upon Allāh,’ for Allāh is the Perfect Peace.’”¹

Issues:

1. Explanation of (the word) \textit{al-salām}.²
2. It is a form of greeting.
3. It is unbefitting to direct it to Allāh.

¹ Bukhārī #835 and Muslim #402

² Sulaymān, \textit{Taysir al-'Aẓīm} The core meaning of the word, \textit{salām} is safety or peace, release, deliverance and rescue from evil and fault.
4. The reason behind this.³
5. His teaching them the greeting that did befit Allāh.⁴

⁴ as mentioned in the rest of the ḥadīth, "al-tahiyyātu li'llāhi wa'l-salawātu...," i.e. the words employed in the beginning of the tashahhud in prayer.
CHAPTER FIFTY THREE

Saying, “Allāh forgive me if you wish.”

It is recorded in the Ṣaḥīḥ on the authority of Abū Hurayrah that the Messenger of Allāh (ﷺ) said, “Let none of you say, ‘Allāh, forgive me if You wish. Allāh, have mercy on me if You wish.’ Let him be resolute in his request for none can coerce Him.”

Muslim has, “Let his aspiration be great for nothing is too great for Allāh to grant.”

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1 Bukhārī #6339.
Bukhārī #7447 with the words, “Let none of you say, ‘Allāh, forgive me if You wish, have mercy on me if You wish, provide me sustenance if You wish,’...”.

2 Muslim #2679 with the words, “When one of you supplicates, let him not say, ‘Allāh, forgive me if You wish,’ rather let him be resolute in his request, let his aspiration be great for nothing is too great for Allāh to grant.”
PURITY OF FAITH

Issues:

1. The proscription of making this exception in supplication.
2. Explaining the reason for this.\(^3\)
3. His saying, “Let him be resolute.”
4. Making the aspiration great.
5. The reason behind this.

\(^3\) Sulaymān, *Tayyir al-'Aşık* Qurtubi said, ‘The Messenger of Allāh (ﷺ) proscribed this because it shows a certain lassitude of desire and lack of concern for what is being asked on the part of the petitioner. This would then imply that the person is effectively saying, “If it happens, good, otherwise I don’t really need it.” If this is the case, the person has not actualised the state of dire need that is the essence of this act of worship: supplication. Moreover, it highlights his indifference to his sins and his Lord’s mercy.’

The reason for the proscription is threefold: 1) When a person says, “if You wish,” a possible implication is, “do it if You wish, I am not forcing you.” The suggestion that someone can coerce Allāh is, of course, totally false. 2) It implies that if something is great, it might be hard for Allāh to do. This too is untrue. 3) It implies that the servant has no need of Allāh and this is unbefitting and inappropriate. cf. Ibn ‘Uthaymīn, *al-Qawl al-Mufid*, Fawzān, *Fā'ad* al-Mustafid.
CHAPTER FIFTY FOUR

It is not said, 'My male servant, my female servant.'

It is recorded in the Ṣaḥīḥ on the authority of Abū Hurayrah (rādī Allāhu 'anhu) that the Messenger of Allāh (ṣallī Allāhu 'alayhi wa sallam) said, "Let none of you say, 'Feed your lord,' wash your lord,' instead he should say, 'My master, my guardian.' Let none of you say, 'My male servant, my female servant,' instead he should say, 'My lad

1 ar: rabbaka
2 ar: sayyidi
3 ar: mawliya
4 ar: 'abdi
5 ar: amati
PURITY OF FAITH

or lass⁶, or my boy.⁸

Issues:

1. The proscription of saying, ‘My male servant, my female servant.’
2. The servant should not say, ‘my lord,’ he should not say, ‘feed your lord.’⁹
3. The first has been taught to say, ‘My lad or my lass,’ or, ‘my boy.’
4. The second has been taught to say, ‘My master, my guardian.’
5. Being aware of the reason why: perfecting Tawhid even in wording.¹⁰

⁶ ar: fatâya, fatâti

⁷ ar: ghulâmi

⁸ Bukhârî #2552 with the words, “Let none of you say, ‘Feed your lord, wash your lord, give your lord water to drink...’”
   Muslim #2249 with the words, “Let none of you say, ‘my male servant, my female servant,’ all of you are servants, male and female, of Allâh, instead say, ‘My servant, my female servant, my lad or lass.’”

⁹ Duwaish: All these matters have been proscribed by way of showing fine conduct, adab, they are not actually prohibited since various other texts show the permissibility of using them.

¹⁰ Fawzân: in order to show due propriety to Allâh’s Names and Attributes, and to protect the sanctuary of Tawhid and close all avenues to shirk. Words that may suggest polytheism or paganism, even in part, are to be avoided even if the person never intended that meaning simply to bar shirk absolutely.
Whoever asks by Allâh should not be turned away

Ibn 'Umar (ra'dîy Allâhu 'anhumâ) reports that the Messenger of Allâh (ﷺ) said, "Whoever seeks refuge by Allâh, grant him refuge. Whoever asks by Allâh, give him. Whoever invites you, respond. Whoever does good to you, return it with its like, if you cannot find anything to give in return, supplicate for him until you think you have returned its like." This was recorded by Abû Dâwûd and Nasâ'î with a şâhih isnâd.¹

1 Aḥmad #5365-5703-5743-6106, Abû Dâwûd #1672-5109, Nasa'î #2568, al-Kubra #2348.

It was ruled şâhih by ibn Hibbân #3408-3409, Ḥâkim #1502 with Dhahabî agreeing, Nawâwî, Riyâd al-Şâlihîn #1725, and ibn Hajr as per ibn 'Allân, al-Futûhât al-Rabbâniyyâh, vol. 5, pg. 250. Albâni, al-Şâhihî #254 said it was şâhih and Arna'ût said it was şâhih, meeting the criteria of Bûkhârî and Muslim.

Abû Dâwûd #5108 and Abû Ya'la #2536 record a witness to this hadîth on the authority of ibn 'ABBâs.
PURITY OF FAITH

Issues:

1. Granting refuge to someone who asks for it by Allāh.
2. Giving someone who asks by Allāh.²
3. Responding to an invitation.
4. Returning a good turn with its like.
5. Supplication is a return for someone who has nothing else to give.
6. His saying, “until you think you have returned its like.”

² Sulaymān: because of one’s veneration and magnification of Allāh, Most High.
Fawzan: which is from the perfection of Tawhīd. To turn someone away shows poor conduct with respect to Allāh, Most High, and highlights a defect in Tawhīd.
‘Abdu’l-Rahmān ibn Hasan: The ostensive sense of the hadith shows that it is prohibited to turn away someone who asks by Allāh, however this general understanding must be restricted because of other texts of the Book and Sunnah. If someone asks for something which is his right, such as something from Bayt al-Māl, it is obligatory to give him enough to meet his needs. If a beggar asks someone for wealth, and that person has a surplus, it is obligatory for him to give as befits the circumstance and the beggars need. However, if the beggar asks someone who does not have a surplus, it is recommended for him to give an amount that will not be detrimental to him or his family. It the person asking is in dire straits, it becomes obligatory to give him that amount which will alleviate his immediate need.
Jābir (raḍi yAllāh u 'anhu) reports that the Messenger of Allāh (ṣallī Allāhu 'alayhi wa sallam) said, “Only Paradise should be asked for by Allah’s face.” This was recorded by Abū Dāwūd.¹

Issues:

1. The proscription of asking for anything save the most precious

¹ Abū Dāwūd #1671, Bayhaqī, Sunan, vol. 4, pg. 199, Shu'ab #3537

Diyā’ al-Maqdisī ruled it şahīh and it was ruled da'īf by 'Abdu'l-Haqq and ibn al-Qaṭṭān as per Munāwī, Fayd, vol. 6, pg. 451. Suyūtī, al-Jāmi'ī #9972 said it was şahīh. It was ruled da'īf by Albānī, Da'īf al-Targhib #506.

Bayhaqī, al-Asmā' wa'l-Sifāt, vol. 2, pg. 95 records that a man came to ‘Umar ibn ‘Abdu'l-'Azīz asking him by Allāh’s face to meet his needs. ‘Umar said, ‘You have asked me by His face,’ and left no need of his unfulfilled. Then he said, ‘Woe to you! Why didn’t you ask for Paradise by His face?’ The isnād is şahīh.
of all things by the face of Allāh.\(^2\)

2. Affirmation of Allāh’s Attribute of having a face.

\(^2\) Sulaymān: because of ones veneration, magnification and respect of Allāh’s face... it is clear that what is meant is that only Paradise or what leads to it should be asked by Allāh’s face. So a person can take refuge with Allāh’s face from His anger or from Hell or the likes as is reported in some of his (ﷺ) supplications and protective incantations. It is also correct to say that it means not to ask anything from people by Allāh’s face because it is far too great to be used to acquire the ephemeral effects of this world.

Ibn ‘Uthaymīn: The hadith was ruled da’if by some of the people of knowledge. However, it is from due propriety that one only asks for matters related to the Hereafter by the face of Allāh such as success through entry in Paradise or safety from the Fire.

‘Abdu’l-Hādī al-Ajīlī: They have agreed that it is reprehensible to ask a creature by Allāh’s face due to this hadith but it is not disliked to ask by Allāh without mention of His face. It also seems clear that to ask Allāh by His face for something of this world is also disliked. Abū Mūsā al-Asha’rī narrated that he heard the Messenger of Allāh (ﷺ) saying, “Cursed is one who asks by Allāh’s face. Cursed is one who is asked by Allāh’s face yet refuses to give so long as he is not asked for anything inappropriate.”*

*Tabarānī, al-Kabīr. Haythamī, vol. 3, pg. 103 said the isnād was hasan as did ‘Irāqī, Suyūṭī, al-Jāmi’ #8205 and Albānī, al-Saḥīḥah #2290

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Saying, “If only...”

Allāh, Most High, says,

...saying, ‘If only we had a say in the affair, none of us would have been killed here in this place.’

“They are those who said of their brothers, when they themselves had stayed behind, ‘If only they had obeyed us, they would not have been killed.’

The Ṣaḥīḥ records the ḥadīth of Abū Hurayrah (radiy Allāhu ‘anhu)

1 Ālī ‘Imrān (3): 154
2 Ālī ‘Imrān (3): 168
that the Messenger of Allāh (ﷺ) said, “Be desirous of all that would benefit you and seek Allāh’s aid and do not falter. If you are afflicted with something, do not say, ‘If only I had done this, such-and-such would have happened,’ rather say, ‘Allāh decreed and did what He willed.’ [Saying], ‘If only,’ opens [the way to] Shayṭān’s work.”3

Issues:

1. Exegesis to the two verses of Āli ‘Imrān
2. The explicit proscription of saying, ‘If only,’ when afflicted with something.
3. The reason for this: it opens [the way to] Shayṭān’s work.4
4. Direction towards saying those fine words.
5. The command to be desirous of that which is beneficial coupled with seeking Allāh’s aid.
6. The proscription of the opposite: faltering.

3 Muslim #2664

4 Saying “if only” can be said in one of two ways: 1) By way of displeasure and malcontent with Allāh’s decree or His law. This is blameworthy and it is obligatory upon a person to be patient in the face of Allāh’s decree and to accept His law. 2) By way of wanting to do more good, while being content with what has passed. It is in this respect that the Messenger of Allāh (ﷺ) praised a person who wanted to do good, saying, “If only I had wealth like his, I would have worked deeds like his.” [Bukhārī #7232] cf. Sa‘dī, al-Qawwāl al-Sadīq, ibn ‘Uthaymīn, al-Qawwāl al-Mufīd.
CHAPTER FIFTY EIGHT

The proscription of cursing wind

Ubayy ibn Ka'b (radiyAllahu 'anhu) reported that the Messenger of Allah (ﷺ) said, “Do not curse wind, when you see something you dislike, say, ‘O Allah, we ask you for the best of this wind, the best in it and the best you have commanded it to bring. We take refuge with you from the evil of this wind, the evil in it and the evil of what you have commanded it to bring.’” It was ruled sahlī by Tirmidhi.1

1 Ahmad #21138, Tirmidhi #2252, Nasā‘ī, Ḥāmil #933-934, al-Kubrā #10703-10704

Tirmidhi said it was ḥasan sahīh. Albānī, al-Ṣaḥḥah #2756 and Arna‘ūt said it was sahīh.

Ahmad #7413-7631-9299-9629-10714, Abū Dāwūd #5097, Nasā‘ī, Ḥāmil #929-932, al-Kubrā #10702, ibn Mājah #3727 record on the authority of Abū Hurayrah that the Messenger of Allah (ﷺ) said, “Do not curse wind because it comes with mercy and punishment. Rather, ask Allah for its good and take refuge with Allah from its evil.”

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Issues:

1. The proscription of cursing wind.2
2. The beneficial words a person is directed to say when he sees something he dislikes.
3. The fact that the wind is commanded.
4. It could be commanded with good or bad.

It was ruled hasan by Nawawi, *al-Adhkār*, pg. 152 and ṣabīḥ by ibn Ḥibbān #1007-5732 and ibn Hajr as per ibn ʿAllān, *al-Futūḥāt al-Rabbīniyyah*, vol. 4, pg. 272

Muslim #899 records on the authority of ʿAʾishah that when the wind blew strongly, the Messenger of Allāh (ﷺ) would say, “O Allāh, I ask You for the best of it, the best in it and the best you have sent with it. I take refuge with You from the evil of it, the evil in it and the evil You have sent with it.”

2 The reasoning is similar to that of the proscription of cursing time, cf. Chapter 45. Shāfīʿi, *al-Umm*, vol. 1, pg. 253 said, ‘It is not allowed to curse wind because it is an obedient creation of Allāh, Mighty and Magnificent, and one of His forces. He has appointed it as a mercy or a punishment as He wills. Muhammad ibn ʿAbbās informed us that a man complained to the Prophet (ﷺ) about being poor and he remarked, “Perhaps you curse wind?”’*

*Nawawī, *al-Adhkār*, pg. 461 said it was munqati’.

ʿUthmān al-Tamimi: Wind is not the actor so there is no point in attributing an act to it and then cursing it. Allāh, Most High, is the One who sends it and as such it is controlled and commanded by its Lord.
Allāh, Most High, says,

"Then He sent down to you, after the distress, security, restful sleep overtaking a group of you, whereas another group became prey to anxious thoughts, thinking other than the truth about Allāh - thoughts belonging to the Time of Ignorance - saying, 'Do we have any say in the affair at all?' Say, 'The affair belongs entirely to Allāh.' They are concealing things inside themselves which they
do not disclose to you, saying, 'If we had only had a say in the affair, none of us would have been killed here in this place.' Say, ‘Even if you had been inside your homes, those people for whom killing was decreed would have gone out to their place of death.’ So that Allah might test what is in your breasts and purge what is in your hearts, and Allah knows the contents of your hearts.”

الْفَاتِحَة

“...those who think bad thoughts about Allah, they will suffer an evil turn of fate. Allah is angry with them, and has cursed them and prepared Hell for them, what an evil destination!”

Concerning the first verse, ibn al-Qayyim said, ‘The thoughts here have been explained to mean that He, Glorious is He, would not aid His Messenger and that His affair would soon dissipate and disappear. They have also been explained to mean that what afflicted him was not by Allah’s decree or in accord to His wisdom. They have also been explained to mean the denial of (divine) wisdom, the denial of the decree, and the denial that the Messenger’s affair would ever come to fruition and that the religion would reign supreme over all other religions. These are the bad thoughts that went through the minds of the polytheists and the hypocrites as mentioned in Surah al-Fath. They were regarded as bad thoughts because they were thoughts unbefitting Allah, Glorious is He, His wisdom, His praise and His truthful promise. Whoever thinks that falsehood

1 Al-I’mrān (3): 154
2 al-Fath (48): 6
will always prevail over truth, utterly defeating it, or denies that what happens, happens in accordance to His ordainment and decree, or denies that He has decreed it for a far reaching wisdom for which He should be praised, instead thinking that it happened by a will divested of any purpose, “that is the opinion of those who are disbelievers. Woe to the disbelievers because of the Fire!”

‘Most people have bad thoughts about Allah as pertains to themselves and what He does with others. None is safe from this save a person who knows Allah, His Names and Attributes, and the dictates of His wisdom and praise. Let the intelligent person who is sincere to his self pay attention to this, let him turn to Allah and ask His forgiveness for any bad thoughts he may have entertained concerning his Lord. Were you to examine people closely, you would find that each one has some sense of annoyance or obduracy towards the decree, thinking that it should have been like this or that instead. In this some people are more guilty than others. So examine yourself closely, are you free of this?

If you are saved from this,
you will have been saved from a grievous affair,
   If not, I cannot imagine that you would be saved!”

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3 Sād (38): 27

4 This couplet was recorded by Ahmad, al-Zuhd, pg. 207 and Abū Nu‘aym, vol. 2, pg. 241 as a saying of Silah ibn Ashyam. Ibn al-Mubārak, al-Zuhd, pg. 79 quotes it from Aswad ibn Sarrī.

5 Ibn al-Qayyim, Zād al-Ma‘ād, vol. 3, pp. 228-235
Issues:

1. Exegesis to the verse of Āli 'Imrān
2. Exegesis to the verse of al-Fath.
3. There are many different manifestations of (bad thoughts).
4. None is safe from this save a person who knows the Names and Attributes (of Allāh) and knows his self.

6 Fawzān: Having a good opinion of Allāh, Glorious and Exalted, is one of the obligations of Tawḥīd. Having a bad opinion about Allāh contravenes Tawḥīd, either the very foundation or its perfection. The foundation is negated if bad opinion increases and persists. The perfection is negated if the bad opinion is something transient or modest which is not articulated, but if articulated, it negates Tawḥīd.

7 'Uthmān al-Tarmīl: In general, whoever has a view about Allāh that opposes what He has described Himself with or what His Messenger described him with has a bad opinion about Allāh. Whoever thinks He has a partner, or an intercessor without His leave, or that there are intermediaries who raise people's needs to Him has a bad opinion about Allāh. Whoever thinks that what He has can be obtained by disobeying Him just as it can be obtained by obeying Him has a bad opinion about Allāh. Whoever thinks that if he leaves something for His sake, Allāh will not give him something better in its place, or that He will punish a person without cause to do so has a bad opinion about Allāh. Whoever thinks that He will forsake someone who believes in Him and places his hope and fear in Him has a bad opinion about Allāh.
Ibn 'Umar said, 'By the One in whose hand is the soul of Muhammad, if one of you had the likes of Uhud in gold and then spent it in the Way of Allah, Allah would not accept it from him until he believed in the decree.' For proof, he adduced the words of the Prophet (ﷺ), "Faith is to believe in Allah, the Angels, the Books, the Messengers, the Last Day, and to believe in the decree - the good thereof and the bad." This was recorded by Muslim.¹

'Ubadah ibn al-Samit (radiyAllahu 'anhu) said to his son, 'My son, you will never relish the flavour of faith until you know that what afflicted you would never have missed you and what missed you would never have afflicted you. I heard the Messenger of Allah (ﷺ) saying, "The first thing that Allah created was the Pen which He commanded to write. It said, ‘My Lord, what should I write?’ He

¹ Muslim #8
said, 'Write the decrees of everything until the Hour is established.'”
My son, I heard the Messenger of Allāh (ﷺ) saying, “Whoever dies upon (a belief) different to this is not of me.”

A narration of Aḥmad has, “The first thing that Allāh created was the Pen which He commanded, ‘Write!’ In that hour it recorded all that was to happen until the Day of Rising.”

A narration of ibn Wāḥab has that the Messenger of Allāh (ﷺ) said, “Whoever does not believe in the decree, the good thereof and the evil, Allāh will burn him in the Fire.”

The Musnad and the Sunan record on the authority of ibn al-Daylāmī

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2 Abū Dāwūd #4700, Tirmidhī #2155-3319, Ṭayālīsī #577, Bayhaqī, al-Kubrā, vol. 10, pg. 204

Tirmidhī said it was ḥasan ṣaḥīḥ gharīb and it was ruled ṣaḥīḥ by Diyā’, al-Mukhtāra #336, ibn al-ʿArābī, Ābkām al-Qur’ān, vol. 2, pg. 335, Albānī, al-Sabībah #133.

Ahmad #27490 and ibn Abī ʿĀsim #246 record the hadith of Abuʾl-Dardā’ that the Prophet (ﷺ) said, “Everything has a reality and the servant will not attain the reality of faith until he knows that what afflicted him would never have missed him, and what missed him would never have afflicted him.”

It was ruled ḥasan by Suyūṭī, al-Jāmi’ #2417 and Wādīʾi, Ṣaḥīḥ al-Musnad #1050. Albānī, Zīlāl al-Jannah #246, al-Sabībah #2471 ruled it ṣaḥīḥ due to supporting witnesses.

3 Ahmad #22705-22707 commencing with ʿUbdādah saying, “My son, you will never relish the flavour of faith and you will never attain the truly reality of knowing Allāh until you believe in the decree, the good thereof and the bad…”

Arnaʿūt said it was ṣaḥīḥ.

4 Ibn Wāḥab, al-Qadr #26. Ibn Abī ʿĀsim #111, Ājurri, al-Sharfah, pp. 177-187 with the words, “This is the belief in the decree. Whoever dies upon another (belief), Allāh, Most High, will cause him to enter the Fire.”

Albānī, Zīlāl al-Jannah said that the hadith was ṣaḥīḥ.
who said, 'I went to Ubayy ibn Ka'b and said, "I sense something in my heart against the decree, narrate something to me so that hopefully Allâh will remove it." He said, "Were you to spend the likes of Uhud in gold (as charity), Allâh would not accept it until you believe in the decree and you know that what afflicted you would never have missed you, and what missed you would never have afflicted you. Were you to die on another (belief), you would be one of the denizens of the Fire." I then went to 'Abdullâh ibn Mas'ûd, Hudhayfah ibn al-Yamân and Zayd ibn Thâbit and they all narrated the same narration to me from the Prophet (jal). This is a sahih hadîth and it is also recorded by Hâkim.

5 Ahmad #21589-21653, Abû Dâwûd #4699, ibn Mâjah #77, Ţabarâni, al-Kabîr #4840. The wording of the hadîth has Ubayy ibn Ka'b saying, 'If Allâh punished the inhabitants of the heavens and the earth, He could punish them without having wronged them. If He were to show them mercy, His mercy would be better for them than their deeds. Were you to spend the likes of Uhud in gold in the Way of Allâh, Most High, He would not accept it from you until you believe in the decree and you know that what afflicted you would never have missed you, and what missed you would never have afflicted you. Were you to die on another (belief), you would enter the Fire....'

It was ruled sahlî by ibn Hibbân #727. Albânî ruled it sahih and Arna'ût said the isnâd was qawi.

'Tabarâni, al-Kabîr #10564 records it from 'Imrân ibn Huşayn, ibn Mas'ûd and Ubayy to the Prophet (jal).

Ahmad #21611 has the words of Ubayy as a hadîth of the Prophet (jal) narrated by Zayd ibn Thâbit.

Ibn Abî 'Âsim #247 records on the authority of Anas that the Messenger of Allâh (jal) said, "A servant will not taste the sweetness of faith until he knows that what afflicted him would never have missed him and what missed him would never have afflicted him." Albânî, Zîlal al-Jannah #247 said the isnâd was hasan.

Tîrmîdhi #2144 and Ţabarâni, al-Kabîr #11243 record on the authority of ibn 'Abbâs that the Prophet (jal) said, "A servant will not believe until he believes in the decree - the good and bad thereof: until he knows that what afflicted him would never have missed him and what missed him would never have afflicted him." It was ruled sahih by Albânî, al-Sâhibah #2439
Issues:

1. The obligation of believing in the decree.
2. How faith in it is actualised.\(^6\)
3. The deeds of a person who does not believe in it are rendered null and void.
4. None will relish the flavour of faith until he believes in it.
5. The first thing that Allāh created.\(^7\)
6. That (the Pen), in that hour, recorded all that was to happen until the Hour was to be established.
7. His (ﷻ) declaring himself free of all who do not believe in it.
8. The habit of the Salaf in their removing doubts by asking the scholars.
9. The scholars answered in a way that removed the doubts, they did this by linking the discussion to the Messenger of Allāh (ﷺ) alone.

Muslim #2648 records the hadith of Jābir that a man asked the Messenger of Allāh (ﷺ), ‘Messenger of Allāh, what is the purpose of the deeds done today, are they for matters concerning which the pens have dried and fates have been decided, or for something in our future?’ He replied, “Rather concerning something which the pens have dried and fates have been decided.” He asked, “Then why work deeds?” He replied, “Do your deeds for everyone is eased (towards what he was created for).”

\(^6\) Ibn 'Uthaymīn: as seen in his saying, “...until you know that what afflicted you would never have missed you and what missed you would never have afflicted you.”

\(^7\) Duwaish: i.e. the Pen, this according to one opinion, another opinion states that it was the Throne that was the first thing created.
Abū Hurayrah reports that the Messenger of Allāh (ﷺ) said, "Allāh, Most High, says, ‘Who does greater wrong than someone who tries to create after the fashion of My creation, let them create an atom, let them create a grain of wheat, let them create a grain of barley!’" This was recorded by Bukhārī and Muslim.¹

They also record the hadīth of 'A’ishah (radiyAllahu 'anha) that the Messenger of Allāh (ﷺ) said, "On the Day of Rising, the people most severely punished will be those who try to imitate the creation of Allāh."²

They also record the hadīth of ibn ‘Abbās that he heard the Messenger of Allāh (ﷺ) saying, “Every image maker is in the Fire. Every

¹ Bukhārī #5953-7559, Muslim #2111
² Bukhārī #2479-5954-5955-6109, Muslim #2107
image he made will be given a soul and he will be punished by it in Hell.”

They also record on the authority of ibn ‘Abbās that the Messenger of Allāh (ﷺ) said, “Anyone who makes an image in this world will be charged to blow the soul into it, and will not be able to do so.”

Muslim records on the authority of Abū’l-Hayyāj that ‘Alī told him, ‘Should I not send you as the Messenger of Allāh (ﷺ) sent me? [He ordered me] to leave no image without effacing it and to leave no raised grave without levelling it.’

Issues:

1. The severe threat levelled against image makers.

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1 Bukhāri #2225-5963-7042, Muslim #2110. The wording is that of Muslim except that it has the words, “…it will punish him in Hell.”

4 Bukhāri #2225-5963-7042, Muslim #2110

  Bukhāri #5951-7558 and Muslim #2108 record on the authority of ibn ‘Umar that the Messenger of Allāh (ﷺ) said, “The people who make these images will be punished on the Day of Rising. It will be said to them, ‘Give life to what you have created.’”

  Bukhāri #2105-3224-5181-5957-5961-7557 and Muslim #2107 record on the authority of 'Ā’ishah that the Prophet (ﷺ) said, “The makers of these images will be punished on the Day of Rising. It will be said to them, ‘Give life to what you have created.’ And the Angels do not enter a house in which there are images.”

  Bukhāri #2086-2238-5347-5945-5962 records on the authority of Abū Juhayfah that the Messenger of Allāh (ﷺ) cursed image makers.

5 Muslim #969

6 Sulaymān: If this is the case for someone who engraves images after the fashion of
2. The reason for this: abandoning due propriety with Allah as can be seen in his saying, “Who does greater wrong than someone who tries to create after the fashion of My creation.”

3. His ability and their inability due to his saying, “let them create an atom, let them create a grain of wheat, let them create a grain of barley!”

4. The clear pronouncement that they will be the most severely punished.

5. Allah will create a soul for every image which will be used to punish the image maker in Hell.

6. He will be charged to blow a soul in them.

7. The command to efface them if found.

what Allah, Most High, has created, what then of those who equate a creature with the Lord of the worlds, liken Him to creation and direct some worship to that creature?! Allah created all creation to worship Him alone, nothing else is deserving of worship, any act that Allah loves and is pleased with from His servants. Equating a creature to the Creator by directing something due to Allah to him and making him a partner in something that is unique to Allah, Most High, is the greatest sin by which Allah has been disobeyed.
Allāh, Most High, says,

وَأَخْفَضُواَ أَيْسَنَكُمْ

"Guard well your oaths." 1

Abū Hurayrah (radiyAllahu ‘anhu) reported that he heard the Messenger of Allāh (ﷺ) saying, “Making oaths hastens the sale of goods but eradicates (the blessings) of the earnings.” This was recorded by Bukhārī and Muslim.2

Salmān (radiyAllahu ‘anhu) reported that the Messenger of Allāh (ﷺ) said, “Three are the ones that Allāh will not speak to and will

1 al-Mā’idah (5): 89

2 Bukhārī #2087, Muslim #1606
Chapter 62: Frequently making oaths

not purify, and for whom is a painful punishment: the white-haired, aged fornicator, the arrogant beggar (who has dependents), and the person who has made Allâh his merchandise: his selling and buying is only done by making oaths by Him.” This is recorded by Ţabarânî with a şâhih isnâd.³

The Şâhih records on the authority of ‘Imrân ibn Huṣayn (radiyAllahu ‘anhu) that the Messenger of Allâh (ﷺ) said, “The best of you are my generation and then those who follow them and then those who follow them - ‘Imrân said: I do not know whether he mentioned it two or three times after mentioning his generation - then after them will come a people who testify when they are not asked to testify, who betray and are not trustworthy, and who make a vow and do not fulfil it. Fleshiness will appear among them.”⁴

It also records the hadîth of ibn Mas‘ûd that the Prophet (ﷺ) said, “The best of people are my generation and then those who follow them and then those who follow them. Then there will come a people whose testimony will precede their oaths and whose oaths will precede their testimony.” Ibrâhîm said, ‘While we were young, they would beat us to instill (the importance) of being true to our testimonies and pledges in us.”⁵

³ Ţabarânî, al-Kabîr #6111, al-Awsat, vol. 5, pg. 367, al-Şâghîr, vol. 2, pg. 82, Bayhaqi, Shu‘ab #4852
Mundhîrî, vol. 2, pg. 587 and Haythamî, vol. 4, pg. 78 both said that the narrators were all relied upon in the Şâhih. It was ruled şâhih by Suyûtî, al-Jâmi‘ #3544 and Albânî, Sahîh al-Jâmi‘ #3072

⁴ Bukhârî #2651-3650-6428-6695, Muslim #2535

⁵ Bukhârî #2652-3651-6429-6658

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PURITY OF FAITH

Issues:

1. The advice to guard oaths.
2. Making oaths hastens the sale of goods but eradicates the blessings.
3. The severe threat levelled at a person who only buys and sells by making an oath by (Allāh).
4. A sin is regarded more grievous if the motivation for perpetrating it is weak.\(^6\)
5. The censure of people who make oaths without being asked to.\(^7\)
6. His praising the three or four generations, and his mentioning what would occur afterwards.
7. The censure of those who would give testimony without being asked to.
8. The Salaf would beat their young to instill (the importance of) being true to their testimonies and pledges in them.

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\(^6\) as can be seen in the severe punishment mentioned for an old man who fornicates and a beggar (who has dependants) being arrogant. An old man no longer has strong desires and a beggar has little reason to be arrogant.

\(^7\) Ibn ‘Uthaymin: derived from his saying, “...and the person who has made Allāh his merchandise: his selling and buying is only done by making oaths by Him.” However this is not to be understood unrestrictedly because the Prophet made oaths without being asked to on numerous occasions... if there is a need to make an oath, or a benefit in doing so, it is permissible to do so, perhaps even recommended.
CHAPTER SIXTY THREE

Allah and His Prophet’s protection

Allah says,

وأوْفِواَيْهِدَآ أَنَّهُ إِذَا عَلَّمَهُمْ وَلَا نُغْفِسَوْنَ أَيْمَنَٖ
بَعْدُ وَقَدْ جَعَلَهُمْ عَلَيْهِمْ كَفِيًا إِنَّ

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“Be true to Allah’s contract when you have agreed to it, and do not break your oaths once they are confirmed and you have made Allah your guarantee. Allah knows what you do.”¹

Buraydah reports that when the Messenger of Allah (ﷺ) appointed anyone as leader of an army or detachment he would especially exhort him to fear Allah and to be good to the Muslims who were with him. He would say, “With the Name of Allah, fight in the Way

¹ al-Nahl (16): 91
of Allāh. Fight those who disbelieve in Allāh. Fight but do not embezzle the spoils, do not break your pledge, do not mutilate (dead) bodies and do not kill children.

“When you meet your polytheist enemies, invite them to three qualities or courses of action. If they respond to any one of these, accept it and refrain from doing them any harm. Invite them to Islām, if they respond to you, accept it from them and invite them to move from their lands to the land of Muhājrīn. Inform them that, if they do so, they shall have all the privileges and obligations of the Muhājrīn. If they refuse to move, tell them that they will have the status of Bedouin Muslims and will be subjected to the rule of Allāh, Most High, but they will not receive any share from the spoils or returns of war except when they actually fight with the Muslims. If they refuse (to accept Islām), demand the ḥiṣaab from them. If they agree to pay, accept it from them and refrain from doing them any harm. If they refuse to pay the tax, seek Allāh’s help and fight them.

“When you lay siege to a fort and the besieged appeal to you for Allāh and His Prophet’s protection, do not accord them the protection of Allāh and His Prophet, but accord them your own protection and the protection of your Companions. It is a lesser sin that the security given by you or your companions be violated than that the security granted in the name of Allāh and His Prophet be violated. When you besiege a fort and the besieged want you to let them out in accordance with Allāh’s decree, do not let them come out in accordance with His decree, but do so at your (own) decree, for you do not know whether or not you will be able to carry out Allāh’s decree with regard to them.” This is recorded by Muslim.²

² Muslim #1731
Chapter 63: Allah and His Prophet’s protection

Issues:

1. The difference between Allah and His Prophet’s protection and the protection of the Muslims.
2. Taking the lesser of two dangers.³
3. His saying, “With the Name of Allah, fight in the Way of Allah.”
4. His saying, “Fight those who disbelieve in Allah.”
5. His saying, “Seek Allah’s help and fight them.”
6. The difference between the rule of Allah and the rule of the scholars.
7. At a time of need, a Companion could pass a judgment but not know if it agreed to the rule of Allah or not.

³ Ibn ‘Uthaymīn: derived from the words, “do not accord them the protection of Allah and His Prophet, but accord them your own protection and the protection of your Companions. It is a lesser sin that the security given by you or your companions be violated than that the security granted in the name of Allah and His Prophet be violated.” This principle has also been articulated as, ‘Taking the lesser of two evils to prevent the greater,’ and is proven by the Legal Law such as His saying, “Do not curse those they call upon besides Allah, in case that makes them curse Allah in animosity, without knowledge.” [al-An’am (6): 108] Cursing the false deities of the pagans is enjoined, but if it involves them reciprocating by cursing Allah, Mighty and Magnificent, it becomes prohibited to do so. This is because cursing Allah is far worse than refraining from cursing their gods.
Jundub ibn 'Abdullâh (radiyAllahu 'anhu) narrated that the Messenger of Allah (saw) said, “A man said, ‘By Allah, Allah will not forgive so-and-so!’ Allah, Mighty and Magnificent, said in response, ‘Who is this person who swears by Me presuming that I will not forgive so-and-so? I have forgiven him and I have rendered your deeds worthless.’” This was recorded by Muslim.¹

The hadîth of Abû Hurayrah mentions that the person was a devout man. Abû Hurayrah remarked, ‘He said a word that ruined his life in this world and the Hereafter.’²

¹ Muslim #2621

² Ahmad #8292-8749, Abû Dâwûd #4901, ibn al-Mubârak, al-Zuhd #900

It was ruled shâhîh by ibn Hibbân #5712 and Albâni, and its isnâd hasan by Arna’ût.
Chapter 64: (Presumptuously) making oaths by Allah

Issues:

1. Warning against (presumptuously) swearing an oath by Allah.³
2. The Fire is closer to us than the lace of a person’s sandal.
3. The same applies to Paradise.⁴
4. It contains a case in point for his saying, “A person could say a word...”⁵
5. A person could be forgiven by virtue of something that is abhorrent to him.⁶

³ Ibn 'Uthaymīn: by saying statements such as, ‘By Allah, Allah will do this,’ or ‘By Allah, Allah will not do that.’ This is of a number of types: 1) Making this oath based on something that Allah or His Messenger have themselves affirmed or negated. This is allowed and is indicative of the person’s certainty in what Allah and His Messenger have said. 2) Making an oath based on a person’s hope and good opinion of his Lord. This is permissible. 3) Making such an oath out of conceit and pride, confining Allah’s grace and having a bad opinion about Allah. This is prohibited and this category is what this chapter deals with.

⁴ cf. Chapter 10.

⁵ Ahmad #7215-7957 and Tirmidhi #2314 on the authority of Abū Hurayrah that the Messenger of Allah (ﷺ) said, “A person could say a word attaching no importance to it, but because of which fall into the Fire (for a distance) of seventy autumns.” Bukhārī #6477 and Muslim on the authority of Abū Hurayrah with the words, “A servant could say a word, thinking it insignificant, and as a result of which fall into Hell to a distance like that between the east and west.”

⁶ Duwaish: i.e. the sinner would have disliked being told that Allah would not forgive him, yet because of that presumption, he was forgiven.
CHAPTER SIXTY FIVE

Allāh is not sought as intercessor with His creation

Jubayr ibn Muṭ‘im (raḍi yAllāhu ‘anhu) narrated that a Bedouin Arab came to the Prophet (salla Allāhu ‘alayhi wa sallam) and said, ‘Messenger of Allāh! People are wasting away, children go hungry, and property has perished. Ask your Lord for rain on our behalf for we seek you as intercessor with Allāh and Allāh as intercessor with you.’ The Prophet (salla Allāhu ‘alayhi wa sallam) said, “Glory be to Allāh! Glory be to Allāh!” He kept repeating this until it showed in the faces of his Companions, then he said, “Woe to you! Do you know who Allāh is?! Allāh is greater than this, none should seek Allāh as intercessor with another,” to the end of the hadith. This is recorded by Abū Dāwūd.¹

¹ Abū Dāwūd #4726, ibn Abī ‘Āṣim #575-576, Ṭabarānī, al-Kabīr #1547 with a wording close to that quoted.

Ibn Kathīr, vol. 1, pg. 310 said it was gharīb, it was ruled ḍa‘īf by ibn ‘Asākir and some texts of Kitāb al-Tawḥīd have the author stating that it is ḍa‘īf, cf. ‘Uṣaynī, al-Durr al-Nadīd, pg. 177. It was ruled ḍa‘īf by Albānī and Arna‘ūt, Takhrij Sharh al-
Chapter 65: Allah is not sought as intercessor with His creation

Issues:

1. His rejection of saying, "We seek Allah as intercessor with you."\(^2\)
2. His reaction to this statement such that it was seen in the faces of his Companions.
3. He did not rebuke him for saying, "We seek you as intercessor with Allah."
4. Explanation of the words, "Glory be to Allah!"\(^3\)
5. The Muslims asked him (ﷺ) to supplicate for rain.

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\(^2\) Ibn 'Uthaymin: i.e. 'we ask Allah to act as an intermediary between us and you so that you would supplicate to Allah on our behalf.' This implies that he put Allah at a ranking below that of the Messenger (ﷺ). Duwaish: i.e. 'we request Allah to request you,' this goes against the grandeur of Allah, Mighty and Magnificent.

\(^3\) Ibn 'Uthaymin: indicated in the words, "Allah is greater than this...," thereby showing that He is to be absolved of anything that negates His grandeur.
CHAPTER SIXTY SIX

The Prophet (ﷺ) safeguarding the sanctuary of Tawḥīd and his closing the paths to shirk.¹

‘Abdullāh ibn al-Shikkīr (radiyAllahu ‘anhu) narrated, ‘As one of the delegation of Bānī ‘Āmīr, we went to the Messenger of Allāh (ﷺ) and said, “You are our master.” He said, “The Master is Allāh, Blessed and Most High.” We said, “The best and most noble of us.” He said, “Say what you must or some of it, and do not let Shaitān make you get carried away.”’ This was recorded by Abū Dāwūd with a jayyid isnād.²

¹ cf. Chapter 22 which has a very similar chapter heading, and Chapter 14

² Ahmad #16307-16311-16316, Bukhārī, Adab al-Mufrad #211, Abū Dāwūd #4806, Nasā’ī, al-Kubra #10076, ‘Āmal al-Yawm #248-249

Ibn Muflih, al-Adāb, vol. 3, pg. 464 said that the isnād was jayyid. It was ruled şāhīh by Dīyā’, al-Mukhtara #447 and ibn Ḥajīr, Fath, vol. 5, pg. 179 said, ‘Its narrators are thiqāh and more than one person has ruled it şāhīh.’ Suyūṭī, al-Ja‘mī’ #4849 said it was sahīh as did Albānī, Sahih al-Ja‘mī’ #3700. Arna‘ūt said the isnād was şahīh meeting the criteria of Muslim.
Anas (radiyAllahu 'anhu) reported that some people said, 'Messenger of Allah, the best of us, the son of the best of us! Our master, the son of our master!' He said, "Say what you must and do not let Shaytān seduce you. I am Muḥammad, the son of 'Abdullāh, and Allah's Messenger. I like it not that you raise me above my station that Allah has assigned to me." This was recorded by Nasa‘ī with a jayyid isnād.3

Issues:

1. Warning people from extremism.4
2. What should be said if someone said, 'You are our master.'
3. His saying, "Do not let Shaytān make you get carried away," even though what they said was true.5
4. His saying, "I like it not that you raise me above my station that Allah has assigned to me."

3 Ahmad #12551-13529-13530-13597, 'Abd ibn Ḥumayd #1309-1337, Nasā‘ī, al-Kubrā #10078, 'Amal al-Yawm #250
   It was ruled saḥīḥ by ibn Hibbān #6240, Diyā', al-Mukhtāra #1628-1629 and ibn 'Abdul-Hādī, al-Sarim al-Munki, pg. 246 said that its isnād was saḥīḥ meeting the criteria of Muslim as did Arna‘ūṭ.

4 cf. Chapters 19, 21, 38

5 Ibn 'Uthaymīn: the ostensive sense of the author’s words is that what they said was an example of Shaytān causing them to get carried away. However, it is possible that his (ṣ) statement mean that 'what you said is an example of Shaytān causing you to get carried away,' and it is possible that this phrase mean, 'say what you said but beware of going to extremes, for going to extremes is an example of Shaytān causing you to get carried away.'
Allâh, Most High says,

وَمَا قَدَّرَنَا定量هُم
وَالأَرْضُ جَيْبًا إِلَى يَدَاهَا يَوْمَ الْقِيَاسَةَ وَالْبَكْرَى
مَطْوَىَ بِسَبَطَهُ سَبَعَةً وَتَعَلَّمَ لَمْ يُشْرِكْنَاهُ

"They do not measure Allâh with His true measure. The whole earth will be a mere handful for Him on the Day of Rising, the heavens folded up in His right hand. Glory be to Him! He is exalted above the partners they ascribe!"

Ibn Mas‘ûd reported that a Jewish rabbi came to the Messenger of Allâh (ṣ) and said, “Muhammad, we find that Allâh will place the heavens on one finger, the earths on one finger, the trees on one finger, water on one finger, the soil on one finger, and the rest of creation on one finger. Then He will say, ‘I am the King!’ The Prophet (ṣ) laughed until his molars were visible in affirmation of what the

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¹ al-Zumar (39): 67
rabbī said. Then he recited, ‘They do not measure Allāh with His true measure. The whole earth will be a mere handful for Him on the Day of Rising.’ This was recorded by Bukhārī and Muslim.²

A narration of Muslim has, “The mountains and trees on one finger, then He will shake them and say, ‘I am the King. I am Allāh.’”³

A narration of Bukhārī has, “He will place the heavens on one finger, the water and soil on one finger, and the remainder of creation on one finger.”⁴ This is recorded by Bukhārī and Muslim.

Muslim records on the authority of ibn ‘Umar that the Prophet (ﷺ) said, “On the Day of Rising, Allāh will fold up the heavens and take them with His right hand. Then He will say, ‘I am the King;

² Bukhārī #4811-7414-7415-7451-7513, Muslim #2786 with wordings close to that quoted.

³ Muslim #2786 with the words, “On the Day of Rising, Allāh, Most High, will place the heavens on one finger, the earths on one finger, the mountains and the trees on one finger, the water and soil on one finger, and the remainder of creation on one finger. He will then shake them and say, ‘I am the King, I am the King!’…” Bukhārī #7513 has the words, “On the Day of Rising, Allāh, Most High, will place the heavens on one finger, the earths on one finger, the water and soil on one finger, and the remainder of creation on one finger. He will then shake them and say, ‘I am the King, I am the King!’…”

⁴ Bukhārī #4811 with the words, “Muḥammad, we find that Allāh will place the heavens on one finger, the earths on one finger, the trees on one finger, the water and soil on one finger, and the rest of creation on one finger. Then He will say, ‘I am the King!’…” Bukhārī #7513 with the words, “On the Day of Rising, Allāh, Most High, will place the heavens on one finger, the earths on one finger, the water and soil on one finger, and the remainder of creation on one finger. He will then shake them and say, ‘I am the King, I am the King!’…”

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where are the tyrants, where are the arrogant?’ Then He will fold up the seven earths and take them with His left hand and say, ‘I am the King; where are the tyrants, where are the arrogant?’”\(^5\)

It is reported that ibn ‘Abbās (rādiyAllāhu ‘anhu) said, ‘The seven heavens and the seven earths in the palm of the All-Merciful are like a mustard seed in the hand of any one of you.’\(^6\)

Ibn Jarīr said: Yūnus narrated to me, ibn Wahb informed us, ibn Zayd said, my father narrated to me that the Messenger of Allāh (ṣallī Allāhu ‘alayhi wa sallam) said, “The seven heavens when compared to the Footstool are like seven dirhams scattered on a shield.”\(^7\)

Abū Dharr (rādiyAllāhu ‘anhu) said that he heard the Messenger of Allāh (ṣallī Allāhu ‘alayhi wa sallam) saying, “The Footstool when compared to the Throne is like an iron ring thrown into an open desert.”\(^8\)

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\(^5\) Muslim #2788 with the words, “On the Day of Rising, Allāh, Mighty and Magnificent, will fold up the heavens and take them with His right hand. Then He will say, ‘I am the King; where are the tyrants, where are the arrogant?’ Then He will fold up the seven earths with His left hand and say, ‘I am the King, where are the tyrants, where are the arrogant?’”

Many scholars stated that the mention of the left hand in this hadith is a mistake and that the correct position is that both of Allāh’s hands are right as is authentically reported in Muslim #1827. cf. Bayhaqi, *al-Asmā’,* Qurtubi, *al-Tadhkirah,* vol. 1, pg. 216, ibn Hajr, *Fath,* vol. 13, pg. 396, ibn Khuzaymah, *al-Tawhid,* vol. 1, pg. 159

\(^6\) Tabari, vol. 24, pg. 24 #30212.

Sulaymān ibn ‘Abdullāh said that isnād was ṣaḥīḥ as per Ḥamad ibn ‘Atīq, *Ibtāl al-Tandīd,* pg. 257


\(^8\) Ibn Abī Shaybah, *Kitāb al-ʿArsh* #58 with a ḍāʾīf isnād but the ḥadīth is ṣaḥīḥ due to supporting witnesses, cf. Albānī, *al-Sahihāb* #109
Chapter 67

Ibn Mas'ūd said, ‘Between the celestial heaven and the next is the distance of five hundred years (journey). The distance between each heaven and the next is the same. The distance between the seventh heaven and the Footstool is five hundred years (journey). The distance between the Footstool and the Water is five hundred years (journey). The Throne is above the Water and Allāh is above the Throne, nothing of your deeds is hidden from Him.’ This was narrated by ibn Mahdī, on the authority of Ḥammād ibn Salamah, on the authority of ‘Āṣim, on the authority of Zīr ibn ‘Abdullāh. A similar narration was reported by al-Mas'ūdī, on the authority of ‘Āṣim, on the authority of Abū Wā’il, on the authority of ‘Abdullāh. This was stated by Hāfiz al-Dhahabī, may Allāh have mercy on him, and he said, ‘It has numerous routes of transmission.’

‘Abbās ibn ‘Abdu'l-Muttalib (radijAllahu 'anhu) narrated that the Messenger of Allāh (ﷺ) said, “Do you know (the distance) between heaven and earth?” We replied, ‘Allah and His Messenger know best.’ He said, “Between them is the distance of five hundred years (journey). Between each heaven and the next is the distance of five hundred years (journey). The thickness of each heaven is the distance of five hundred years (journey). Between the seventh heaven and the Throne lies an ocean, the distance from its bottom and top is the distance between heaven and earth. Allāh,

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9 Tabarānī, al-Kālib #8987, Bayhaqī, al-'Asma', pg. 401, ibn Khuzaymah, al-Tawḥīd, pp. 105, 376
Haythamī, vol. 1, pg. 86 said that its narrators were those of the Ṣaḥīḥ but this is a problematic statement. It was ruled ṣaḥīḥ by Dhahabī, al-'Ulūw, pg. 64, Kātib al-'Arsh #105 and ibn al-Qayyim, Ijtima' al-Juyūsh, pg. 100. Albānī, Mukhtasar al-'Ulūw #48 said it was jāyīd.

10 Bayhaqī, al-'Asma', pg. 401

11 Dhahabī, al-'Ulūw, pg. 64
PURITY OF FAITH

Most High, is above that and nothing of the deeds that the children of Ādām do is hidden from Him.” This is recorded by Abū Dāwūd and others.12

Issues:

1. Exegesis of His, Most High, saying, “The whole earth will be a mere handful for Him on the Day of Rising.”
2. These aspects of knowledge remained amongst the Jews who were his (ﷺ) contemporaries. They did not reject them and they did not figuratively interpret them.
3. When the rabbi mentioned this to the Prophet (ﷺ), he affirmed it and (the verse) of the Qur’ān was revealed endorsing it.13
4. The Messenger of Allah (ﷺ) laughing when the rabbi mentioned this great aspect of knowledge.

12 Ahmad #1770-1771, Abū Dāwūd #4723, Tirmidhī #3320, ibn Mājah #193 with similar wordings to that quoted. In these sources, with the exception of Ahmad, the distance between heaven and earth, and heaven to heaven is narrated to be, “one, two, three or seventy years (journey).” The wording of Ahmad and Hākim has the distance quoted in the text.

Tirmidhī said it was ḥasan gharīb. Hākim #3137-3848-3849 ruled it saḥīh as did Jawraqānī, al-Abātī, and Diyā, al-Mukhtārā #460-464. Ibn al-‘Arabī, ‘Aridatu’l-Ahwadhit said it was ḥasan saḥīh. Ibn al-Qayyim, Hashiyah Abū Dāwūd said it was strong and jayyid in Mukhtāṣar al-Sawī‘īq, vol. 2, pg. 207, and Dhahābī, Kitāb al-‘Arsh #24 said it was ḥasan or better. However, it would seem that the ḥadīth is actually da’īf and it was ruled so by Albānī, al-Da‘īfah #1247, and Arna’ūt said that the isnād was da’īf jiddan.

A similar ḥadīth is also recorded on the authority of Abū Hurayrah by Ahmad #8828 and Tirmidhī #3298 and Arna’ūt said that the isnād was da’īf.

13 Ibn ‘Uthaymīn: the ostensive sense of the author’s words indicates that the verse was revealed after the words of the rabbi. This is not the case for the ḥadīth of ibn Mas‘ūd quoted shows that the verse had already been revealed, therefore, what the author meant was that (the verse of) the Qur’ān had been revealed endorsing this fact.
5. The clear mention of two hands, that the heavens are in the right hand and the earths are in the other.
6. The clear mention that the other was the left hand.
7. Mention of the tyrants and the arrogant alongside this.
8. His saying, "like a mustard seed in the palm of any one of you."
9. The greatness of the Footstool in comparison to the heaven.
10. The greatness of the Throne in comparison to the Footstool.
11. The Throne, the Footstool and the Water are all different entities.
12. The distance between one heaven and the next.
13. The distance between the seventh heaven and the Footstool.
14. The distance between the Footstool and the Water.
15. The Throne is above the Water.
16. Allāh is above the Throne.
17. The distance between heaven and earth.
18. The thickness of each heaven is five hundred years (journey).
19. The distance between the bottom and top of the ocean which is above the heavens is five hundred years (journey).

Allāh knows best.

All praise is due to Allāh, the Lord of the worlds.
Peace and blessings be upon our master,
Muhammad,
his family and all his Companions.
كتاب التوحيد
الذي هو حق الله على العبيد
شيخ الإسلام، ومجلد دعوة التوحيد
من أعيان العلماء بن سكيان الثقيلة
(1115 - 1206 هـ)
الحمد لله، وصلى الله على محمد، وعلى آله، وصحبه وسلم.

كتاب التوحيد

و(1) تعالى: "وَأَلَا غَيْبَ بَعْضُ بَعْضٍ إِلَّا لِيُبَيَّنَّ السَّبِيلَ بَيْنَ الْمُتَّقِينَ".[الأنعام]

وقوله: "وَأَلَا غَيْبَ بَعْضُ بَعْضٍ إِلَّا لِيُبَيَّنَّ السَّبِيلَ بَيْنَ الْمُتَّقِينَ".[النحل: 136]

وقوله: "وَأَلَا غَيْبَ بَعْضُ بَعْضٍ إِلَّا لِيُبَيَّنَّ السَّبِيلَ بَيْنَ الْمُتَّقِينَ".[النحل]

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(1) اختلفت النسخ في ما بين المحققين زيادةً ونقصاً، وأثبت ما ذكره المجدد الثاني في 397 تحت المجيد حيث تعرّض لشرحها على أنها من مقدمة شيخ الإسلام، وقرر بثاني أصحاب الشرح الأخرى، مثل: تَسْيِر العزيز المجيد، وتشريع التجريد، وغيرهما.

ورى أن بعض الطبعات لم تذكر هذه الزيادة إطلاعاً، وانتهت الكتاب بـ: باب: قول الله تعالى: "وَأَلَا غَيْبَ بَعْضُ بَعْضٍ إِلَّا لِيُبَيَّنَّ السَّبِيلَ بَيْنَ الْمُتَّقِينَ" إلى آخر حديث معاذ

وفي الله تعالى: الآتي ثم المسائل، بعده على أن ذلك أول باب من "كتاب التوحيد".

والمفاهيم - وآلف أعلم - أن أول باب لـ: "كتاب التوحيد" هو ما بعد هذا، وهو باب: فضل التوحيد، وما يكره من الذنوب. وأما ما قبله مقدمة لـ "كتاب التوحيد".
وقوله: «ونعتبدوا الله ولا نشرك به شيئاً»(36).
قال ابن منصور: «من أراد أن ينظر إلى رفع الله، أعبه عليها خانة،
فليفر أقوله تعالى: "وأقعدوا أكلين ما كسرتم ربكم عليه، فلكنكم ما
استفاد»... إلى قوله: "وأنا هذا يحرف مبتدئها فإن تعلموا أشبه».
[الأنعام: 103-104]
 وعن معاذ بن جبل رضي الله عنه، قال: كنت رضيت النبي صلى الله عليه وسلم،
فقال لي: "يا معاذا! آنذاك ما حكم الله على العباد، وما حكم العباد على الله؟".
قالت: الله ورسوله أعلم.
قال: "دخُل الله على العباد أن يعبدهوا ولا يشركوا به شيئاً، وحُكم العباد
على الله إلا يمدّد من لا يشرك به شيئاً.
قلت: يا رسول الله! فأنا أبشر الناس؟ قال: "ألا تَبَيَّنْنَّهُمُ "يطعُوا". أخرجما في: "الصحيحين".
فبه تساؤل:
الأول: الحكمة في خلق الجن والإنس.
الثانية: أن العبادة هي التوحيد، لأن الحكمة فيه.
الثالثة: أن من لم يأت به لم يعبد الله، ففيه معنى قوله: «وألا أشتر
عكيدة ما أُعْتِبَد في»(الكفر: 3، 5).
رابعة: الحكمة في إرسال الرسول.
الخامسة: أن الرسالة عمت كل أمية.

(1) اختلف موضوع هذه الآية في بعض النسخ عن بعض.
PURITY OF FAITH

السادسة: أن يكون الناس آياتًا واحدًا.

السبعة: المسألة الكبيرة أن يعذب الله لا يحصى إلا بالكفر بالطاغوت.

فيه تعالى قوله تعالى: "فَكَنَّا نَحْضُرُونَكَ وَاللَّهُ غَفُورٌ رَحِيمٌ" [البقرة: 256].

الثامنة: أن الطاغوتو عاش في كل ما بعدين دون الله.

التاسعة: حصم شأنا ثلاث الآيات المحكمات في سورة الأ ønsاع عند السلف، وفيها عشر مسائل، ألا فله من الله خير الكرب.

العشرة: الآيات المحكمات في سورة الإسراء، وفيها ثماني عشرة مسألة، بدأها الله يقوله: "لا تحمل على الله إلا ما كنتم له متعلمون" [الإسراء: 22]. وخلقها يقوله: "كلما تجملت مع الله إلا ما كنتم له متعلمون".

الحادية عشرة: آية سورة النساء التي بسم الله الرحمن الرحيم تتعلق بعشرة، بدأها الله تعالى يقول: "وَأَمَّنَّا مُرْسِلًا لِلْأُمَرَاءِ وَأَمَّنَّا مُرْسِلًا لِلْجِنِّ وَالْجَاثِرِينَ" [النساء: 29].

الثانية عشرة: السبيبة على وصية رسول الله ﷺ عند موته.

الثالثة عشرة: معرفة حق الله عليه.

الرابعة عشرة: معرفة حق العباد عليه إذا أذروه.

الخامسة عشرة: أن هذه المسألة لا تعرفها أكثر الصحابة.

السادسة عشرة: جواز كشف العين للمصلحة.

السبعية عشرة: استيذاب بضارة المسلمين بما يكره.

الثامنة عشرة: الخوف من الاكتمال على سوء رحمة الله.  

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كتاب التوحيد

النسمة عشرة: قول النبي محمد ﷺ: «الله ورسوله أعلم».

العشرة: جواز تخصيص بعض الناس بالعلم دون بعضاً.

الحادية والعشرة: توضيح مركوب الجمار مع الإذاك علية.

الثانية والعشرة: جواز الإذاك علية النبي ﷺ إذا كانت تجلي ذلك.

الثالثة والعشرة: فضيلة مُعاذ بن جبل رضي الله عنه.

الرابعة والعشرة: عظم شأن هذه المسألة.

[1] باب
فضل التوحيد، وما يكفر من الذنوب
وقرأ الديمائي: «آذيني، سأوارثك listItem: إيمانك» (الأنعام: 82).

عن عبادة بن الصامت رضي الله عنه وقال: قال رسول الله ﷺ: «من
شهد أن لا إله إلا الله وحده لا شريك له، وأن محمدًا عبده ورسوله، وأن
عمر بعده ورسوله، وكميتة أغفانه إلى مرحب وروح منه، والجنة حنن،
والنار حرق، أدخله الله الجنة على ما كان من عمله» أخرجه.

وهما في حديث يتبانى: «قل إن الله خلق على النار من قال: لا إله إلا الله

هذا يثبتني بذلك وجهة الله».

وعن أبي سعيد الخدري رضي الله عنه: عن رسول الله ﷺ قال: قال
موسى: يا بارب! علمتني شيئاً أدركه وأذهك به. قال: فلما قومت: لألا
إله إلا الله، قال: كله يا موسى! لو أن السماوات

في إحدى النسخ المسائل.
الشَّيْخُ وَعَامِرُ الْخَيْرِي، والأَرْضِيَنُ الشَّيْخِ فِي كَفَّاهُ، وَ(لَا إِلَهَ إِلَّا اللَّهُ، فَكِفَّاهُ)؛
ما أَلَّهُ بَيْنَنَا إِلَّا اللَّهُ
رَأَاهُ فَيَوْمِ يَقِيمُونَ، وَالخَلَائِمُ وَصَفْحَةً.
وَلِلتَّرِمِيذِي وَخَشْيَةٌ عَنْ أَنْشَأ، صَبِّبَتْ رَسُولُ الَّذِي تَصَوَّرَ: فَقَالَ اللَّهُ
نَعْلَمُ: يَا أَبِي أَمَّائُكَ أَنَّ أَنتَيْنَيْ بَقَرَبُ الأَرْضِ خَطَّائُهَا، ثُمَّ أَفْتَقَيْنَيْ لَيْسَ كَبَيْ
مَيْنَا؛ لَا أَبْتَغُونَ وَفْرَاتِهَا مَغْفِرَةً.
فِيَهُ تَسْأَلُ:
الأولى: سِيْمةُ فَضْلِ اللَّهِ
الثانية: كَثْرَا نَوَابٌ تُوجِيدٌ عَنْدَ اللَّهِ
الثالثة: تَكْفُرُونَ مَعَ ذِلِكَ لِلْدُرُوبِ
الرابعة: تَقْسِيمُ الآيَةِ (٨٢) الَّتِي فِي سُورَةِ الأَلْقَامِ
الخامسة: تَأَقُّلُ الْحُسْنَ الدُّلّاتِ فِي حَدِيثِ عَبْدَةٍ
السادسة: أَكْلٌ إِذَا جَعَلْتُ تَبْنِيهُ وَبِينَ حَدِيثِ عَبْدَانَ وَمَا بَعْدَهُ؛ تَبْنَى لَكَ
مَعْتَ قُوْلِي: (لَا إِلَهَ إِلَّا اللَّهُ)، ثُمَّ تَبْنَى لَكَ حَتَّى أَخَذَ الْمَغْفُورَيْنَ.
السَّابعَة: التَّشْيِيبُ لِلسَّرْطُ الَّذِي فِي حَدِيثِ عَبْدَانَ
التاسعة: كُونَ الأَريِّبَ بِهِ عُطَاءُ الْعَلَيْةَ عَلَى فَضْلِ (لَا إِلَهَ إِلَّا اللَّهُ)
الثامنة: التَّشْيِيبُ لِرَجُلِهَا بِجَمِيعِ المَخْلُوقَاتِ، وَمَعَ أنَّ كَبِيرَائِهِ يَقُولُ لَهَا
يَخْفِفُ وَيْزَاهِي.
العَاشرِة: النَّصُّ عَلَى أَنَّ الأَرْضِيَنَ سَيْعَ كَالْقَمْرَاءِ.
الحادية عشرة: أن يُنْهَى عُقَرَانٌ

الثانية عشرة: إنّ بّلا الْعَفَا بِخَلَائِفَ الْأَشْوَرِيَّةِ

الثالثة عشرة: أَلَّا إِذَا غَرَّتْ حَيْدِيكَ أَنَّى عَرَّفْتُ أَنْ قُوْلَهُ فِي حَيْدِيكَ

التراضي: لَيْتَ أَلْهَإِ اللَّهُ كُلَّ مَرْعَىٰ

الإثارة أَلْهَإِ اللَّهُ كُلَّ مَرْعَىٰ

الرابعة عشرة: تَأَكُّلُ الْجَمَالِ بَيْنَ كَوْنِ عِبْسِى وَمُحَكَّمٍ - عَلَهُمَا الصَّلَاةُ

والسلام - أَلْهَإِ اللَّهُ وَرَحْمَتُهُ

الخامسة عشرة: مَعْرُوفةً اِخْتِصَاصِي عِبْسِى يَكْرَهُهُ كَلِيمَةُ اللَّهِ

السادسة عشرة: مَعْرُوفةً كُلَّ رُوحَامِهِ

السابعة عشرة: مَعْرُوفةً فَضْلُ الإِيمَانِ بِالجَلَّةَ وَالْمَارِ

التامنة عشرة: مَعْرُوفةً قَوْلُهُ: ۚ ذَٰلِكَ مَا كَانَ مِنْ أَمْثَالِنَا

التاسعة عشرة: مَعْرُوفةً أنَّ الْمَيْسِرَ لَنَّكِفَتِنَا

العشرون: مَعْرُوفةً ذَٰكِرِ الْوَجْهِ

باب

من حقّ التوحيد: دخل الجنة بغير حساب.

وَقَالَ الْفُرَّوقَ: ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ [المؤمنون: 59].

وَقَالَ: ۚ أَلَّاهُ حَيٌّ لَّا شَرِيكَ لَهُ ۚ [النحل: 120].

(١) في إحدى النسخ: (خلقًا للمعطالة). وسياق في المسألة (الشعر) من الباب (الخامس عشرة). قوله: (إثبات الصفات خلقًا للأشعري المعطالة).
عن حضين بن عبيد الرحمن، قال: كنت عند سعيد بن جبير، فقال: أتَكِم
رأى الكوكب الذي القض البازرة؟ قلت: أنا. ثم قلت: أتآتي أم أكن في
صلاة، وكثني ليغفث. فقال: فما صنعت؟ قلت: ارتقيت. قال: فما حملتك
على ذلك؟ قلت: حديث حديثاء الشعبي. قال: ومأماحكمت؟ قلت: حذرتنا
عن ستة بن الحصبة، أنه قال: لا في الشهدة إلا من عني أو حمته. قال: قد أخبرن
من القح إلى ما سمع، ولكن حذرتنا ابن عباس عن النبي ﷺ، أنه قال:
أعرفت علي الأمم، وأبت النبي ومعمة الرفعت، والنبي ومعمة الرجل
والرجلان، والنبي وليس معه أحد، إذ رفع لي سوادة عظيم ظننت أنهم
أثنين. فقيل لي: هذا موسى وقومه. فنظرت فإذا سوادة عظيم، فقيل لي:
هذه أشكوك، وهم سبعين ألفًا يدخلون الجنة بخير حساب ولا غذاب. ثم
تفص، فدخل مرتين، فمزل أهلفرق عنهم. فقال: إنك من المسلمين، فليلهم الذين
صاحبوا رسول الله ﷺ، وقال بعضهم: فليلهم الذين ولدوا في الإسلام فقل
يشركون بالله ﷺ. . . وذكرنا أشياء، فخرج عليهم رسول الله ﷺ، فأخبرنا:
قال: هم الذين لا يشركون، ولا يطأرون، ولا يجلبون، وعلى زعمهم
يتركلون. فقام عكاشة بن مخصي، فقال: إذ الله أن يجعل بينهم. فقال:
«أنت بينهم». ثم قام رجل آخر، فقال: إذ الله أن يجعل بينهم. فقال:
»سبقت بينه عكاشة.«
في مسألة
الولاية: معرفة موانئ الناس في التوحيد.
الثانية: مامعنى تخفيفه.
كتاب التوحيد

التالية: تناول صيحة على إبراهيم كونه لبًه من المشركون.

الرابعة: تناول على سادات الأول ورسالة منهم في الدين.

الخامسة: كون تولك الوفي والكسي من تخفيف التوحيد.

الستة: كون الجامع بليك الخصائص هو التوكل.

السبعة: عمّع علم الصيحة لمسيرة فيهم أنهم لم يتألمو ذلك إلا بعلهم.

التامة: حرّصهم على الخير.

الثامنة: فضيلة هذه الأمهات والكتبة والكتيبة.

العاشرة: فضيلة أصابع الموسي.

الحادية عشرة: عرض الأ🎂 على حضرة الرومثل والسلام.

الثانية عشرة: أن كل أمْ كُتِبَ وحدها مع نبيها.

التالته عشرة: قلب من استجاب للأميناء.

الرابعة عشرة: أن كل من لجئة أحد بأي وحده.

الخامسة عشرة: تقرأ هذا العلم، وهو علم الاخرج بالكثير، وعَدْمُ الْرَّهْدِيِّي القَلُّ.

السترة عشرة: الزُّحخعة في الوفيقين على العين والصدفة.

السبعة عشرة: عمّع علم السلف، لقولهم: قَدْ أَحْسَنَ مِن أنْتَطَهِل إِلَى ما

سمع، وليكن كذا وكذا، فراجع أن الحديث الأول لا يخالط الثاني.

التامة عشرة: بعد السلف عن مذبح الإنسان بما ليس فيه.

الثامنة عشرة: قولهم: أنت منهم علم من أعلام الله.

العشرة: فضيلة عكسة.
الحادية والعشرون: استغفار المخالفي.
الثانية والعشرون: حُسْنُ خُلُقُهُم.

باب الخوف من الشرك.
ولقول الله عز وجل: {إن الله لا يُغْفِرُ أن يُشْرِكَ به وَيُغْفِرُ ما دُونَ ذلك لِمَن}
۵۶۷۴ (النساء: ۴۸).
وقال الخليل عليه السلام: {وَأَتْبَعَنَا وَهَبَنَا لَهُمَا الْأَسْمَامَ}.
[إبراهيم: ۲۵]
وفي الحديث: {أَخْفِفْ مَا أَخْفَفْ مِنَ الشَّرْكِ الأَصْغَرِ}.
فَسُلِّمَ عَنْهُ.
فَقَالَ: {الْزَّيَةَ}.
وعن ابن مسعود -رضي الله عنه- أن رسول الله ﷺ قال: {مِنْ مَاتِ وَمِنْ وَحَرَّ}
يَذْنِعُونَ لَهُمَا، {دَخَلَ الْكَارَةَ}.
زُوْرَةَ الْبَخَارِيَّ.
وَأَيْنَ مِنْ بَعْدِهِ مَنْ جَابَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: {مِنْ لِقَيَّةِ اللَّهِ لَا يَشْرِكُ بِهِ شَيْعًا}.
دَخَلَ الْجَحَّةَ، وَمِنْ لِقَيَّةِ يَشْرِكُ بِهِ شَيْعًا; دَخَلَ الْكَارَةَ.
فيه مسائل.
الأولى: الخوف من الشرك.
الثانية: أد الزيادة من الشرك.
الثالثة: أَلْحَمُّ من الشرك الأصغر.

(1) انفردت إحدى النسخ بذكر تخرج هذا الحديث، والصحيح - الذي نص عليه الشرح - أن المصنف ذكره مختصرًا، وغير معرو.
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الرابعة: أن أُخُوَّل ما أُخُوَّل مِنْهَا عَلَى الصالحين.

الخامسة: قُوْبَ الجَنَّةِ وَالْأَحْيَارِ.

السادسة: الْجَمْعِ بِنَبِيٍّ (ص) في خِبْرٍ وَاحِدٍ [عَلَى عَمْلٍ وَاحِدٍ] مُتْقَارِبٍ فِي الصُّورَةِ.

السبعَة: أنَّهُ مِنْ لَقِينَةٍ لَا يَشْرَكُ بِهَا شَيْئًا، دَخَلَ الْجَنَّةَ، وَمَنْ لَقِينَةٍ يَشْرَكُ بِهَا شَيْئًا، دَخَلَ الْجَحَّرَ، وَلَكَانَ مِنْ أَعْدَادِ النَّاسِ.

التامَة: المسألَةُ القَبِيلَةَ: شَأْنُ الخِلَالِ لَهُ وَلِيَبِيهِ وَقَاتِلَةٌ عَبْدَةَ الأَصْحَابِ.

التاسعة: اخْتِبَارُ مِنْ خَالِ الأَكْثَرِ، فَقَالَهُ: [يَبْنُ إِبْرَاهِيمُ] أَسْلَفُنَا كِيْمَانَ مِنَ الْأَرْضِ [إِبْرَاهِيمُ: ٢٦]

العَاشرة: في تفسيرِ (اللَّهُ أَلَّلَهَ) كَمَا ذَكَرَ الْبَيْنَيُّ (في صحيحه).

الحادِيَّة عَشْرَة: فَضِيَّةٌ مِنْ سَلِيبٍ مِنَ الشَّرَكِ.

[٤] بَاب

الْحَدَّاءِ إِلَى شَهَادَةِ أَنَّ لَا إِلَهَ إِلَّا الَّهُ

وَقَوْلُ اللَّهِ ﴿وَأَقْوَمُواْ أَنَّا لَمَّا أَشْرَكْنَ أَنَا﴾ (ص١٩): [يوسف].

فَأَقْوَمُواْ أَنَّ اسْتَكْبَرَ هُمْ وَسَعُنُّهُمْ أَنَّهُمْ أَنَّهُمْ أَشْرَكُواْ بِعَبْدَ عَزِيزٍ ﴿أَنَّ ثُمَّ أَنَا﴾ (ص١٩): [يوسف].

عَيْنُ ابن عَبَّاسٍ رَضِيَ اللهُ عَنْهُمْ، أَنُّ رَسُولَ اللَّهِ ﴿لَبَدْنَا مَعَاهُ مِنْعَادًا إِلَى الْيَمِينِ﴾: [النور]، قَالَ: [يَا أَيُّهَا الَّذِينَ آمَنُواْ مِنْ أَهْلِ الْكِتَابِ، فَلْيَكْنِيَّ أَوَّلَ مَنْ أَتَمُّّحُوهُمْ إِلَيْهِ شَهَادَةً أَنَّ لَا إِلَهَ إِلَّا اللَّهُ (رَفِعُ رَؤْبُهُ: إِلَى أَنْ يَوْحَدُواْ اللَّهَ)، فَمَنْ هُمُّ أطَمَعُواْ ٌّ لِذٌلِكَ، فَأَعْلَمُهُمْ أَنَّ اللَّهَ أَقْضَى عَلَيْهِمْ خَسَارَةً صَولِّهَا في كُلِّ يَوْمٍ وَلَيْلَةٍ،

(١) في إحدى النسخ: (الجَمِيعِ بَيْنَهُمَا)، وما بين معاوينين من: (البَيْنِيُّ) (ص١٩١).
فإنهم، أطاعوا اللهصارع، فأعلمهم أن الله أفقره عليهم صدقة تؤخذ من أهليهم لثعة على فقراتهم، فإنهم أطاعوا اللهصارع، فإياكم وركاكم أمواهم، وأنتم دعوة_recto_المظلوم، فإحققين بينهما وبين الله حجاب، أخبروا، ولهمما عن سبيلين، من المظلومين الله عنته: أن رسول الله قال يوم خير: الأعظمين الزاوية هذا رجلاً يُحبب الله ورضة الله، ويحبب الله ورضوه، يُحبب الله وعلى يد الله، كلههم يزجو أن يُعفوه، فلا يأجروه أن يُعفوه، قال: أين علي بن أبي طالب؟ فقيل: هم يشكيه عنه، فأرسلوا إليه، فأثبته في عينيه، ودع الله قبره كأن لم يكن به ويعظ، أعظم الزاوية، فقال: انصرف على رسوله خصى، فتلون بيضايعهم مم اذهله إلى الإسلام، وأخيرهم بما يحبُّ علَّمه من حق الله تعالى فيه، فوالله إنه الذي يُرِجِّل واحداً خيرًا لك من حفر النعم: (يذكرون)، أي: يعرضون.

فيه قسائع:

الأولى: أن الدعوة إلى الله طريق من أنبى رسول الله.

الثانية: التوبة على الإخلاص، لأن كثيراً من الناس يذهبوا إلى الحق: فنهر يذهب إلى نفسه.

الثالثة: أن البصيرة من القرآن.

الرابعة: من دلائل حسن التوجه كونه (تعالى) الله تعالى - عن المسأله.

الخامسة: أن الدعوة كونه مناسبة لله.
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السادسة: وهم من أهمها: إنكار السلام على المشركين، لئلا يُصير
بُصيرهم، ولَو أن تدرك.

السابعة: كون التوحيد أول واجب.

التثامئة: أن يُبتَدِأُ فَقْرٌ كُل شيء، حَتى الصلاة.

التاسعة: أن معنى: ـ أن يُحْلِلوا اللّهَ: معنى شهادة أن لا إله إلا اللّه.

العاشرة: أن الإنسان قد يكون من أهل الكتاب وهو لا يَعْرِفُهَا، أو
يُغْفِرُهَا ولا يعاملها.

الحادية عشرة: الشهبة على التعليم بالتنزِّير.

الثانية عشرة: البداية بالله، بالله من أهم.

الثالثة عشرة: مصرف الزَّكاة.

الرابعة عشرة: كشف العالم الشبهه على المعتقد.

الخامسة عشرة: التعب عن كثرة الأموال.

السادسة عشرة: اتباع دعوة المطلوم.

السابعة عشرة: الإتجار بها لاتحجب.

الثامنة عشرة: من إدله التوحيد ما جرى على سبعة المُرسلين، وسادات
الأولياء، من المشعّب، والجُروع، والوَلداء.

التاسعة عشرة: قولوه: ـ أن تُغْفِرُوهَا وَيَعْرِفُوهَا... إِلَى: عَلَمَ من أُعْلَمَ النَّبُوَّة.

العشرون: تعلّه في عينيه علم من أعماليها أيضًا.

مراديفه: لا يعرفها: شهادة أن لا إله إلا اللّه.
PURITY OF FAITH

...
كتاب التوحيد

[البركة]

وَقَالَ الَّذِينَ آتَتْهُمُ اللَّهُ الْعُرْوَجَ: ۛ أَلَيْنَآ إِلَّا نَحْنُ وَأَبُوُنَا نَجِيٌّ! (1)

وَقَالَ الَّذِينَ آتَتْهُمُ اللَّهُ الْعُرْوَجَ: ۛ إِنَا وَلَدْنَا اللهَ وَمُحَيَّنَاهُ، وَلْيَجْعَلَنَا مَيَامِينَ (2)
نشرً ما الذي لا إشكال فيه طاعة المُسلمين والمُتّقين في غير المعاصية، لأنَّهُما:

٢٨٦٥: قول الخليل - عليه السلام - للخليفة: «إني بنكَتُمتُ صَمْتَنِي إلا أنَّهُم إضطُرَّوا إلى ذلك».[الخروج : ٢٦، ٢٧]. فأنتَ من المُتّقين بِرضُوَّةٍ، وذَكرَ اللهُ أنَّ هذه البحاَرة وهذه العقول من تفسير شهادة أنَّ لا إله إلا الله، فقالَ: (وَكِتبَهَا كَنيَّةً لَّيْثَا رَأَى يَدَ اللهِ) [الخروج : ٢٨].

وَيَقَال: أَيْنَ الْكِتَابَ الْكِبْرَىَّةُ فِي الْكُفَّارِ الَّذِينَ يُقَالٌ لَّهُمُ: (وَمَا هُمْ يَكْتُبُونَهَا مِنْ أَيْنَهُمَّ)؟ [التوبة : ٧] ذُكرَ أنَّهم يَكْتُبُونَهَا أَيْنَهُمُ كَبْتُهُمُ اللَّهُ، فَذَلَّلَ عَلَى أَنَّهُمُ يَكْتُبُونَهَا اللَّهُ حَتَّى عَلَّمَهُمُ، وَلَمْ يَلْعَبُهُمُ في الإِسْلَامِ، فَكَفَى بِيَمَنْ أَحْبَبَ الْلَّهُ أَكْثَرَ مِنْ حَبِّ اللَّهِ؟ وَكَفِيَتِ يَمَنْ لَمْ يَجْعَلَ إِلَّا اللَّهَ وَحْدَهُ وَلَمْ يَجْعَلَ اللَّهَ مَعَهُ شَيْئًا!

وَيَقَال: مَنْ قَالَ: «لَنَّ اللَّهَ إِلَّا اللَّهُ» وَكَفَّرَ بِهِ مَعْتَبَرًا مِنْ ذُنُوبِهِ، حَرَّمَ مَالَهُ وَذَكْرَهُ، وَجَسَّاهُ عَلَى اللَّهِ، وَهَذَا مِنْ أَغْيَظِهَا مَا يَبَيْنَ مَعْتَبَرًا (لا إِلَهَ إِلَّا اللَّهَ)؛ فَإِنَّهُ لمْ يَجْعَلَ اللَّهُ مَعَهُ فِي الدُّنْيَا وَالْآخِرَةِ، بلَّ وَالْآخِرَةِ وَهُمْ لا يَذَّكَّرُونَ إِلَّا رَبَّهُمُ اللَّهُ، لَاتَوْلَفُونَ) (١٦،) مَنْ يَجْعَلُ مَالَهُ وَذَكْرَهُ وَهُمْ لا يَذَّكَّرُونَ إِلَّا رَبَّهُمُ اللَّهُ، فَيَدْعُونَهُ فِي مَيَاءِهَا مَأَضِحًا وَأَجْلَاهَاـ، وَيَأْمُرُهُمْ مِنْ بَيَانٍ مَا وَأَحْصِحًا وَحَكِيَّةً مَا أَفْطَرَهُمْ لِلْمَلَائِكَةِ!

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(١) في {تفسير العزيز الحميدة} (ص ١٤٧) : (مع التف지를 بها).
(٢) في {تفسير العزيز الحميدة} (ص ١٤٧) : (فإن شاء، أو ترى).
[1] عين القرآن:}

من الشرك لبس الخلق والخيط ونخوهما وإبعاد البلاد أو دقته
وصول الروماني: فقل قوم الله ما أبعتون من دون الله إن أردلاني الله برسم.
له حسنن فتنت شره أو أردلاني برسمأ هل هناك مسيح كل حسن الله
عليه بيصعوكل المَنْتَوْرُونَ [الزمر: 38].
وعن عمر بن الخطاب - رضي الله عنه - قال: النبي ﷺ رأى رجل في بدء
حلقة من صفة، فقال: ما هذا؟ قال: من الواحة. فقال: إنه لا
بركة إلا وفهنا، فإنك لومت وجمعت عليه، ما أفلحت أبداً. رواة أحمد
بسطلاً يأسيت.
وعن عكرمة بن عمرو مُزْعَفًا: فمن تعلقت نجيمة، فلا آدم الله، ومن
تعلقت وذعة، فلا وقوع الشهوة.
وفي رواية: فمن تعلقت نجيمة، فقد أشرك.
ولابن أبي حزم عن حديثة: أنه رأى رجلاً في بدء خيط بن الخميص،
فقطعها، وتناهك ألقاها: ونما بتكون أصحهم بإله إلا وهم تشْرَكُونَ [요سف: 106].
فيه مسألة:
الأولى: التنفيذ في لبس الخلق والخيط ونخوهما وهم بذلك.
الثانية: أن الصحابي لهم مات وهم على؛ ما أفلح. فيه شاهد لكلام
الصحابية: أن السُّرَاد الأصغر أخبر من الكثائري.
الثالثة: أن الله يبتغي بالجهالة.
رابعة: أن تكون في الجلالة بِنَصْرٍ، لقوله: «أَنْ تُلْقِيَ الْأَوَّلَا».

خامسة: الإِكْرَام بِالتَّفَيْظِ غَيْبًا مِنْ فَعل مِثل ذَلِكَ

سادسة: التَّصَرِّيح بِأَنَّمِنْ تَعْلَمْ شَيْئًا، وَكَلِّ إِلَهِ

سبعة: التَّصَرِّيح بِأَنَّمِنْ تَعْلَمْ شَيْئًا، وَكَلِّ أَشْرَكِ

ثامنة: أن تُلْقِيَ الْجَهِيْنِ مِنْ الْحَمَٰمِ مِنْ ذَلِكَ

تسعة: ثَلَاثةٌ خَانَةُ الْآْيَةَ، أَمْ ثَلَاثَةٌ خَانَةُ بِشَغْيٍ بالآبَاتِ

اثني عشر: أن تَعْلَمَ الْوَزْعُ مِنْ العَيْنِ مِنْ ذَلِكَ

حادية عشرة: الدَّعاَةُ عَلَى مِنْ تَعْلَمَ تَعْمِيمُ أَنَّ الله لا يَبْيِمُهُ، وَمَنْ تَعْلَمَ وَدُعَاءُ فَلا وَدُعَاءُ اللهُ، أي: تَرَكَ اللهَ

[٧] باب ما جاء في الرقى والثناك في الصحاب: عن أبي نصر الأنصاري رضي الله عنه، أَنَّهُ كَانَ مَعَ رَسُولِ اللهِ ﷺ فِي نَصْرِ أَسْفَارِهِ، فَأَسْرَلَ رَسُولًا: "أَنَّ لا يَقْدِرُونَ فِي رَبِّهِ بِمَمْلَأٍ مِنْ وَمْرَلَتَةٍ إِلَّا أَفْلَتَتْهُنَّ، وَعِينَ رَسُولِ اللهِ ﷺ عَنْهُمَا. فَذَلِكَ رَجُلٌ رَجُلٌ، أَوْ زَكِئٌ يَكُنَّ وَلَدًا. وَأَوَّلُهُمَا رَسُولُ اللهِ ﷺ، وَلَعْبًا وَلَعْبًا، وَقَالَ إِنَّ الرَقَى وَالثَّنَاكَ وَعَمَّى عِدَّةً وَشَرْكًا. وَرَأَى أَحْمَدٌ، وَأَبُو ذَرُّ. وَقَالَ عَلَى اللهِ بِبَعْضِ عُكْبَانِ مُزَفَّرٍ: مِنْ تَعْلَمَ عُكْبَا، وَكَلِّ إِلَهِ، رَأَى أَحْمَدٌ، وَالْبَزَّاَزِيٰ".

)١( هذا الحديث نادر في بعض النسخ، جزاء بعد التعريف الآية.
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اللهمّ سلم على الأُنامِ وَبِكُونِهِمِّ العَينِ(1)، لَكَنَّ إِذَا كَانَ المُهْلِكُ
من القرآن، فَخَصَصَ فِيهِ بِهِنَّ السَّلَبِ، وَبَعْضُهُم لم يَخْصَصُ فيَهُ، وَيَجْمَعُهُم
منْ النَّفْعِ عَنْهَا، مَنْ هُمْ إِنْ سُمِّيَوْا رَضَيْتُ اللهُ عَنْهُ.

فَقَدْ خَصَصَ فِيهِ رَسُولُ اللهُ ﷺ مِنْ العَينِ والْحَمْلِ
والْوَلَا: هِيَ أَلْيُ تَسْمَى العَزَّائِمِ، وَخَصَصَ مِنْهَا الدُّلْلِ مَعْلُوْبَةً مِنْ الشَّرِّ.

وَالْوَلَا: هِيَ شَيْءٌ يُضْفِعُونَ مَعْلُوْبَةً مَعْلُوْبَةً أَنْ يُجْبِبَ العَزَّائِمِ إِلَى رَؤْيَاهَا وَالْوَلَا
إِلَى إِمْرَاهُ.

وَرَزْوُرُ أَحْمَدْ عَنْ رَوْيَعُ، قَالَ: قَالَ يَبِي رَسُولُ اللهُ ﷺ: "يا رَوْيَعُ! لَقَدْ
الحَيَاةُ تَطُوْلُ بَيْكَ، فَأَخْرَجْ النَّاسَ أَنْ يُقْلِدَ لَحْيَةَ، أَوْتَفْقُدْ وَدُسْرًا، أَوْ
اتَسْجِيْ يُرْجِعَ كَابِدًا أو عَظِمَ؛ فَإِنَّ مُجَّمَّدَانَ يَرْبِي تَمْيُىَةً.

وَعَنِ سَعِيدِ بْنَ جَعْفَرِ: قَالَ: (مِنْ نُطِدَّ نُحْيَةَ مِنْ إِبْسَانِ، كَانَ كَعَدْلٍ دَقِيقَةً).

رُؤِيَةٌ وَرَكْبَةٌ.

وَلَهُ: عَنِ إِبْرَاهِيمَ(2)، قَالَ: (كَانَوا يَكْرِهُونَ التَّمَاثِلَ كُلُّهَا مِنْ "الْقُرْآنِ"
وَغَيْرِ القُرْآنِ).

فِيِهِ مَسَّأَئَ:

الأولى: تَفْسِيرُ الرَّوْقَى والتَّمَاثِلِ.

الثانية: تَفْسِيرُ التَّوْلَا.

الثالثة: أَنْ هَذَا النَّكَلَةَ كُلُّهَا مِنْ السَّمَكِ مِنْ غَيْرِ استِبْنَاءِ.

(1) في بعض النسخ: (يمكن على الأولاد من الخبر).

(2) يعني: إبراهيم بن يزيد النخعي.
الرابعة: أن الرافع بالكلام حق من الحق، والحق ليس من ذلك.

الخامسة: أن النعمة إذا كانت من القرآن، فقد اختالف العلماء، هل هي من ذلك أو لا؟

الستة: أن تنفيذ الأوامر على الذواب من العين من ذلك.

السبعة: الوعيد الشديد على من تعلق وترأ.

التامرة: فضل نواب منقطع نعمة من إنسان.

الثامنة: أن كلام بإرادة لا يخالف ما تقدم من الاحتقار، لأن مرازدة

أصحاب عبد الله منشور.

باب
من تذكر بشجرة أو حجر ونحوهما

وقول الله تعالى: "أو قومي لله والملائكة وربكما وربكم ذكر" ـ القسم (الذكرولة الأبوى) ـ قلنا أي فذ كفرت صبرتك، إن عمو لا أعلم من مستمعت وسبه أبى، إن أرد الله بها مسلمين إن يبه يقول إلا اللسان وما نهوى الأنسان ولقد جاءهم من تببم.

الفلكة (٤) [النجم].

عن أبي وأبي النعيشي، قال: خرجتنا مع رسول الله ﷺ إلى حنين، ونحن

حذرتنا عهد بئس، ولبعض كتبهم بيذرة يتكونون عندها وينصرون بها أسئلتهم.

قيل لنا: ذات أوقات، فنسوا بيدرة، فقالنا: يا رسول الله! اجعل لنا ذات أوقات كما أعلمهم ذات أوقات، فقال رسول الله ﷺ: "الله أكبر! إنها السمح فإنكم والذي نفسيه بيكوه كما قال لي إسرائيل لموسى: ـ أجعل لنا إنهك كما يكون".

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الله تعالى قال: "إِنَّكُمْ قُومٌ مُّتَحِدُونَ ۖ (الأعراف: 138) ۖ لِتَكُونُوا مِنْ كَانَ قُبُولُكُمْ رَوَاءًا الْمُتَّوَلِّينَ، وَصَفَحًا فيِّ مَسَائِلٍ.

الى: تَفَسِّيرَةُ النِّجْم.

التانية: مَعْرِفَةُ صَوْرَةِ الْأَمْرِ الَّذِي طَلَبُوا.

التالته: كَوْنُوهُمْ لَا يَفْعَلُوا.

الرابعة: كَوْنُوهُمْ قَصَصُوا النَّقُوبٍ إِلَى اللَّهِ بِذَلِكَ؛ لَثُانِيَ مَا تَيَّجَهُ.

الخامسة: أَلَمْ يَقْرَأُهُمُ الْآخِرُ اِلِىَهُ بِذَلِكَ؛ مُفْتَرِضُهُمْ أَوَّلًا بالجَهْلِ.

السادسة: أَلَمْ يَقْرَأُهُمُ الْآخِرُ اِلِىَهُ بِذَلِكَ؛ مُفْتَرِضُهُمْ أَوَّلًا بالجَهْلِ.

السابعة: أَلَمْ يَقْرَأُهُمُ الْآخِرُ اِلِىَهُ بِذَلِكَ؛ مُفْتَرِضُهُمْ أَوَّلًا بالجَهْلِ.

الثامنة: أَلَمْ يَقْرَأُهُمُ الْآخِرُ اِلِىَهُ بِذَلِكَ؛ مُفْتَرِضُهُمْ أَوَّلًا بالجَهْلِ.

التاسعة: أَنَّهُ مُثْلَةَ هَا مَعْنِى (شَيْءٍ إِلَى اللَّهِ) مِنْ دَوَائِرِهِ وَخَدَافِهِ عَلَى أُولِئِكَ.

العاشرة: أَنَّهُ مُثْلَةَ هَا مَعْنِى (شَيْءٍ إِلَى اللَّهِ) مِنْ دَوَائِرِهِ وَخَدَافِهِ عَلَى أُولِئِكَ.

الحادية عشرة: أَنَّا مُتَّوَلُونَ وَأَصْفَرُونَ لَأَنَّهُمْ لَا يَتَّبِعُونَ بِهِ.

الثانية عشرة: قَوْلُهُمْ: وَنَخْنُ حَدَّادٌ عَهْدٍ بِكُفُرٍ؛ فِيهِ: أَنَّ غَيْبَهُمْ لَا يُجْهَلُ ذَلِكَ.
الثالثة عشرة: التكبير عند التمديج; خلافًا إلينا كريهة.

الرابعة عشرة: سد الهراء.

الخامسة عشرة: الله عز وجل يدعو بأهل الجاهلية.

السادسة عشرة: العصب عند التلميم.

السبعnée عشرة: القاعدة الكُلٌّ فيها: {إنها المنين}.

التالية عشرة: أن هذين أَلَّامين من أَمْلِمْنَبُورُكُونَ لو فاع كم أَحَبر.

التاسعة عشرة: أن كل ماءِ اللهِ الظَّهَرُود والتصاري في القرآن، أنت لنا.

العشرون: أنَّكَ تَقْرُؤُ عَنْهُمْ أَنَّ الَّذِينَ يَوْمَ الْيَومٍ يُبْخَطُونَ في هَلْوَى عَلَى مَسَائِلِ القُطْرِ: {أَيْنَ رَبِّكَ؟} {فَوَضَعَهُمْ وَأَنَا} (من نيلك)، فمِن إِخْتِارِهِ بِأَنْتِيَ الْعُنْبِيَّة، وأَنَا (ما دِينك؟) {فِينَ قُلُوبِهِمْ} {عَلَى} {إِلَى}...

الحادية والعشرون: أنَّهُمْ أَهِلُ الْكِتَابِ مَدْعَوَةً كَنِيَّةً للمُشْرِكِينَ.

الثانية والعشرون: أَنَّهمُ يُقِيلُونَ مِن النافِئِ الذِّي اعتادَ قُلُوبَهُمْ: {أَنَا} {وَفِينَ حَدِيدٍ عَهْدِي بِكُلِّ شَيْءٍ}.

باب

ماجاء في الذئاب لغير الله

وقول القرآن: {قُلِ إِنِّي سَلِيبِي وَتُشيِّمُي وَقِيْسَانِ وَمُسْتَفَقُ فَيْنَ رِبَّ الْمَلِيِّينَ} [الأنعام].

وقوله: {فَقُلْ إِرِيكَ وَاتَّقُنِ} [الكوثر].

عن عليٍّ - رضي الله عنه - قال: حديثي رسول الله ﷺ وأربع كُلَّمات:
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"لَعْنَ اللَّهُ مِنْ ذَٰلِكَ لِقَوْرِهِ، لَعْنَ اللَّهُ مُنِّى وَذُلْكَ، لَعْنَ اللَّهُ مَنْ أَوْى مُخْتَنَى،
لَعْنَ اللَّهُ مَنْ غَيْرَ مَكَّا الأَرْضِ، رَوَاهُ مَسْلِمٌ.
وَعَنْ طَارِقِي بْنِ شَهَابٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: "دَخَلَ الْجَنَّةَ رَجُلٌ فِي
ذَبَابٍ، وَدَخَلَ الْكَاهِرُ رَجُلٌ فِي ذَبَابٍ، قَالَوا: وَكَيْفَ ذَٰلِكَ بِرَسُولِ اللَّهِ؟ قَالَ:
فَمَرَّ رَجُلًا عَلَى قَوْمٍ لَّمْ يَكُونُ لَهُمُ الدُّنْيَا لَا يَجِزُوْهُ أَحَدٌ حَتَّى يُقْرِبَ لَهُ شَيْئًا، فَقَالُوا
لَعْيًا وَلَدَيْكُمْ، فَقَرَبَ بِذَبَابٍ، فَخَلَّلَ سَيْلَة، فَدَخَلَ الْكَاهِرُ، وَقَالُوا لَاحَقًا: "قَرَبَ بِذَبَابٍ،
فَقَرَبَ بِذَبَابٍ، فَخَلَّلَ سَيْلَة، فَدَخَلَ الْكَاهِرُ، وَقَالُوا لَاحَقًا: "قَرَبَ بِذَبَابٍ،
فَخَلَّلَ سَيْلَة، فَدَخَلَ الْجَنَّةُ، فَقَالُوا عَنْهُ: يُقِرِبُ الْمَكَّةَ، فَقَالَ الْمَكَّةَ:
رَوَاهُ أَحَمَّدٌ.

فيهِ مَقَالٌ:
الواوِ: َتَفْسِيْرٍ فِي قَلِّ إِلَّا إِلَّا وَلَكْنِكَ [الأَنَامَ: 12].
الثانيَة: تَفْسِيرٍ مِّنْ فَضْلِ إِلَّا إِلَّا وَلَكْنِكَ [الكُوثر: 2].
الثالثة: الْعَدْاءُ لِمَا عِنْدَكَ فِي مَكَّةَ [اللَّهِ].
الرابعة: لَعْنَ مِنْ مَنْ أَوْى مُخْتَنَى، وَمَنْ أَوْى مُخْتَنَى إِلَّا الْمَكَّةَ، فِي مَكَّةَ
وَإِلَّا ذَٰلِكَ.
الخامسة: لَعْنَ مِنْ مَنْ أَوْى مُخْتَنَى، وَفِي الْمَكَّةَ يُخْتَنَى يُخْتَنَى يُخْتَنَى
الْحَيَوَاتِ لِلَّهِ، فَقَلِبُتُهُ إِلَى مِنْ نَجَوْهُ فِي ذَٰلِكَ.
السادسة: لَعْنَ مِنْ غَيْرَ مَكَّا الأَرْضِ، وَهُوَ الْمُكَاصَمُ الَّيْنَ يُقِرِبُ بَيْنَ حَقِّكَ

(1) كَذَا وَرْدَ هَذِهِ الْحَدِيثَ: عِن طَارِقِ بْنِ شَهَابِ مَرْفُوعً، وَالسَّمِيعُ عَنْ أَحَمَّدٍ فِي: "الزَّهْدَة"
(ص 10-11) بِسْمِ اللَّهِ رَحْمَتَهُ وَبَرَاِيَّةَ عِنْ طَارِقِ بْنِ شَهَابِ، عِنْ سَلَمَانِ الفَارِسِيٍّ (مَوْفَوْقَاً)، وَالله أَعْلَمَ.
وجَّهَ جَارِكَ مِنَ الْأَرْضِ فَتَحْزَىْ بِهِ مَعَ كُلِّ نُورِكَ.

السَّابَعَةُ: الْفُرُقِ بَيْنَ لَغِيَ الْمُعَيِّنِ، وَلَعْنَ أَهْلِ الْمَقْصُوْيَ عَلَى سَبِيلِ

الْعُمْوِ.

الثَّامِنَةُ: هِذَا الْقَصَأُ العَظِيمُهُ، وَهُوَ قَصَأُ الْدُّبَابِ.

الثَّانِيَةُ: كَوْنُهُ دَخَلَ الْقَآرَ بِسُبْبِ ذلِكَ الْدُّبَابِ الَّذِي لَمْ يَقِدِّسَهُ، بَلْ فَقِيْهُ

تَخْلَصُ مِنْ شَرِّهِمْ.

العَشَرِاءُ: مَعْرِفَةُ دُخُلِ الْمُؤْمِنِينَ، كَيْفَ صَبَرَ ذُلِكَ عَلَى

الْقُلُوْلَ وَلَمْ يُؤْفِقُوهُمْ عَلَى طَلَّبُهُمَّ مَعَ كُونِهِمْ لَمْ يُتَطَلَّبُوا إِلَّا الْعَمْلُ الْظَّاهِرِ؟

الجَامِعَةُ عَشَرَةَ: أَنَّ الْأَلْيَ دَخَلَ الْقَآرَ مُسْلِمًا، لَكَيْنَ لَوْ كَانَ كَافِرًا؛ لَمْ يَقَلْ

دَخُلَ الْكَآرَ فيْ ذِبَابِ

الثَّانِيَةُ عَشَرَةَ: فِي سَيِّدَةَ الْعِدْوَاتِ الْكَبِيرِ: «الْجَنَّةُ أَقْرَبُ إِلَى أَحْدِكُمْ

مِنْ شَرْيَكَ نَبِيِّكَ، وَالْكَآرَيْلُ ذُلِكَ»

الثَّامِنَةُ عَشَرَةَ: مَعْرِفَةُ أَنْ عَمَلَ الْقُلُوْلُ هُوَ المَقْصُوْيَ الأَعْظَمِ، حَتَّى عِنْدَ عَبْدَةَ

الأَوْلِيَّاءِ".)

[١٠] باَب١

لا يَذْيِبُ اللَّهُ بِمَكَانٍ يَذْيِبُ فِيهِ لِيَيْلَةٍ الْمُحِيطٍ

وَرَوْقَ الْمُؤْمِنِ: "لَا قَدُّرَ فِي أَبَا سَمَّى أَسْتَأْسِسَ عَلَى النَّقْعِ بِمَنْ أَلْوَحَ أَحْيَانَ

تَغْرُدُ فِي أَقْبَالَا بُعْثُرَ أنْ يَنْتَقِلُ وَأَلْحَةُ أَنْ تُقْلِمُ الْمَقْصُوْيَاتِ" )الْعَبْدَةِ[

(١) فِي بَعْضِ النَسْخِ: (الأَصَمَامُ).

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عن تأبي بن الصخال - رضي الله عنه - قال: نذر رجل أن ينحر إلا بيوانة، فقال النبي ﷺ: "كل من أتى أمانًا، ونذر من أهل البدع.

"فقال: الله لا إله إلا أنت، لا تذهب، فأمن النذر. فقال النبي ﷺ: "كانت أمانة، وأمن النذر." قالوا: لا. فقال النبي ﷺ: "إني لا أؤمن أن يكون من أهل البدع، ولا أؤمن أن يكون من أهل البدع.

"فيهما لا يمكنك أين أنت، ويءة أهدى، وإسادة على مدرستهما.

فيه تساؤل:

الإجابة: لا ينكر فيهما [الTambah].

التسمية: أما المعنى قناع قد نذر في الأرض، وكذلك الطاعة.

الissement: رداً للسؤال الشعراء إلى المسألة النبوية. في نزول الإسكال.

الإجابة: استفسار المفتى إذا الإجابة إلى ذلك.

الإجابة: إذا ينصرف الساخن بالبطء لا بأس به إذا أظهر من المجاز.

الإجابة: السماح بها إذا كان فيهما، ونذر من أهل البدع.

الإجابة: إذا كان فيهما، ونذر من أهل البدع.

الإجابة: لا يجوز الوقوع بما يكون في تلك الفقه، لأنه نذر مصوص.

الإجابة: الحذر مع مساهمة المشرعين في أشياءهم، وله لم ينهذه.

الإجابة: لا ينكر فيهما.

الإجابة: لا ينكر أين أنت، فإنه لا ينكر.

[10] كل من الش yak التذ - لغير الله

وقول الله تعالى: "إنه بإلوا الذي كن vườnًا مسيطراً" [الإنسان].
البقرة: 170

وَقَالَ رَسُولُ اللَّهِ ﷺ: "أَنْ تَخْبِئُوا مَثَلَّيَةُكُمْ أَوْ تَكْرِهُوا مَنْ كَانَ يُقَلِّبُكُمْ إِلَى اللَّهِ يُصَلِّي عَلَيْهِ!")

وَقَالَ ﷺ: "فَلَا يَمْكُرُ اللَّهُ مَا كَلَّمَهُ فِي مِثَالٍ حَيَاً بَلْ يُصَلِّي عَلَيْهِ!")

فِيهِ تَسَلَّیۛ:

الأولى: وَجَعَبَ الْوَقَاةَ بِالْقُدُورِۢ

الثانية: إِذَا أَقْبَتْ كُونُهُ عِبَادَةً لِلَّهِ فَصَرَفَهَا إِلَى غَيْرِ الْمُشْرِكِينَ

الثالثة: أَنْ نَذَرُ الْمُعَصِّبَةِ لَا يَجُوزُ الْوَقَاةَ بِهِ

[۹۴۱]

ْبَابَ

مِنَ الشُّرْكِ الْعَسَّاِدَةُ يَغَيُّبُ اللَّهَ

وَقَالَ رَسُولُ اللَّهِ ﷺ: "وَإِنِّي كَانَ بِيَوْمِ الْيَومِ يَحْبَسُونِي بِلَيْلَةِ الْيَتَمَّةِ يُرْتُبُونِ

[الجِنَّ]

وَقَالَ ﷺ: "نَخُلُو عَنْ خَوَالِهِ بِبُطُورِ حَكِيمٍ رَبِّي بِعَنْهَا قَالَتْ: سُعِبِثُ رَسُولُ اللَّهِ

وَقَالُ: "مِنْ نَزُولٍ مَّنْ لَا، فَقَالَ: أَهْوَىُكُمُ اللَّهُ إِلَى الْتَّأثِّرِ مِنْ مَّنْ لَّا خَلَقَهُ

لَا يُضُرُّهُمْۢ حَتَّى يَزَالَ نَزُولُهُ مِنْ مَّنْ لَا، رَوَاءُ مُسِلِّمِ

فِي هِيَ تَسَلَّیۛ:

الأولى: تَفْسِيرُ البَنِّ جَلِیۢنَ

الثانية: كُونُهُمْ مِنَ الشُّرْكِ
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الثالثة: الاستدلالعلى ذلك بالخبيث، لأن العلماء يستدلون عليه أن كلمات الله غير مخلوية. قالوا: لأن الاستدلال بالمخلوق شرَّак.

الرابعة: فضيلة هذا الدعاء مع الحضار.

الخامسة: أن يكون الشيء يحصل من موقعة دينية، من كف شروة، أو جلب.

نفع؛ لأنبن على آلهة نين من الشرك.

[12] باب

من الشرك أن يستفتيث بغير الله أو يذعُو غيرة

وقول الله تعالى: «ولا تتق من دون الله عباً ولا يتقون، ولا يشركون إلا فتقلاً، فإن قلتم فكلُّا إذا ينذَ القلبين، وإن تمسكوا على الله فلآ حكماً فلأ ينسخ فيها، إلا أنهما واقعت يبدلاً يبدلاً ينذَ القلبين» فلأ رأى لفظكين، يصيب بيد من يشتهى من عيباآ وله الفصل الرجيم. {يونس}

وقوله: «كانت يوم اندلع الله الجφل والرضاعة، وانكسروا الله إلى نعمتهم» {العنكبوت}.

وقوله: «ومن أسوَّه مين يبدلون من دون الله من لا يستفتيث له أو يشرك إلا ينذَ القلبين، وهم عن دعاهم عذلون من رداً له استفتيث العلم كأنهم عذَّلوه بأنا كلذكم كأنهم كفَّان» {الاحقف}.

وقوله: «أنم نتَّسب المضطر إذا دعا ويكشف الشروة ويجمع حكماً لمفتعلة، والدين أولاً ثم الله ثم مائدة الصبر» {النمل}.

وزوّه الطبريإي إنسايه، أن كان في زمان النبي ماهر بن زيد المماليكين،
قال تعالى: "أن أصلح الناس أو نفعْلهم إضاعة لغيرهم، خاصة من الطالبين.
السادسة: تفسير الآية التي بعدها.
الثامنة: أن حلف الرؤوس لا ينبغي إلا من الله، كما أن الجلالة لا تطلب إلا من الله.
النافعة: تفسير الآية الرابعة.
العاشرة: أن لا أصلِّ مقتُل ماأن أصلح الله من الناس.
الحادية عشرة: أن يكون دعاة المدعون لغرض المدعون والمددعون.
الثانية عشرة: أنتِ بملَك الدعوة سبب لغرض الدعوة والمعذر الرعاية وعذاب تزول.
الثالثة عشرة: تسمية ملَك الدعوة عبادة للمدعو.
الرابعة عشرة: كفر المدعو بملك العبادة.
الخامسة عشرة: أن هذا هو سبب كفر أصل الناس.
كتاب التوحيد

السادسة عشرة: تفسير الآية الخمسة.

السابعة عشرة: الأمور المحظولة، وهو إقرار عبادة الأزمان بأنها لا توجب المُعطَّر إليها الله، ولا أن يُهدِّد في السُّذُّاء مُنْصِلِين لِهِمَا، لأنهم لا يتَّبَعُونَهُمَا، وانتظاره مع الله.

الثامنة عشرة: حَمْناة المُعطَّر إليها التوحيد، وانتظاره مع الله.

باب [14]

قول الله تعالى: { أثُمَّنُونَ مَنْ يَتَّبَعُونَهُمَا وَلا يَتَّبَعُونَهُمَا } [الأعراف].

وقوله: { وَالْأَلْبَيْنَ تَفْغَرَتْنَ مِنْ دُونِهِمَا مَا يَتَّبَعُونَهُمَا مِنْ يَدِينِهِمَا } { إنه تغفر لا يستمروا دَعَاءُهُمْ وَلا سَجَعُوا مَا أَسْتَحْجَابُوا لَهُوَ } { وَهَٰذِهِ الْبَيِّنَةُ لِكُلِّ مُتَّبِعٍ } 

يرجِعُهُمُّما وَلا يَتَّبَعُونَهُمَا { [فاطر] }.

وفي الصحيح عن أبي شيبة، قال: { أُمِّيَّةَ الطَّيِّبَةَ } { يوم أحد، وكبُرَتُ رَبَعتِهِ }.

قال: كيف يعده قوم سُجِّوا نَجِيَّتهم؟ قَوْلَتُ: { لَيْسَ لِلَّهِ مِنَ الْآمِرِينَ } [آل عمران: 178].

وفي: { غُرَيْنَ بِعَمَّرِ رَفْضِيَ الله عنهم: أَلَا يَسْمَعُ رُحُولُ الْهَيْبَةِ } يُقْبَلُ إِذَا رُفِعَ رأسه من الزُّکُوع في الزُّکُوع الأُخِیرَةَ من الْفِنْحَرِ: { لَهُمْ الْعَنْفُ فَلَانَا وَفَلَانَا }; بعدما يقول: { لَيْسَ مِنَ الْآمِرِينَ } [آل عمران: 178].

وفي رواية: { تَذَكَّرُ عَلَى صُفْوَانِ بَنِي آمَيَّة، وَشَهِيْلِ بُني عُمَرَ، وَالخَمَيرِ }.

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PURITY OF FAITH

...
كتاب التوحيد

الناصية: تنمية المدعو عليهم في الصلاة وأسقاطهم، وأعمال أبابهم.

العاشرة: آمن المعين في القرب.

الحادية عشرة: فصالة لقاء أزل على: تؤدى عيش هناك الأقوياء.

[الشعراء]

الثانية عشرة: جهل في هذا الأمر، فعلي ما نسبه إلى الجندون، وكذلك لو رفعه سبيله الآن.

الثالثة عشرة: قولوا لابن أبي الأقرب، لا أغني عليك من الله فيهم، حتى قال: يا قطعة بدأ تتحمل أغني عليه من الله فيهم، فإذا صرح، رحم سيد المسلمين، ألا ينبغي شيء عن سيدا من العالمين، وأسأ الإسلام أن لا يقول إلا الحق، ثم نظر فيما وقع في قلوب خواص الناس اليوم، لين له التزجيء، زغبة الدين.

[١٥] باب

قول الله تعالى: «لَقَدْ إِذَا فَوَعَ عَنْ رَبِّي مَهَبَةً رَأَى كَلَّا رَبِّكَ ظَلَّلَ» (سج).

في الصحيح عن أبي حنيفة: رد علي الله عن النبي، قال: إذا فعى الله الأمر في السماء، صرعت الملاكية بأفضحها، فضاقها لقوله: «لقد إذا فعى عن طريقه قالوا ماذا قال رجاء قالوا الحك، وفر الحيل الكبیر» (سج ٢٣)، ففيهم من منزلات الشعاع، ومشترق الشعاع فكذا بعضه فوق بعض - وصفه ١) سفيان بكيم.

(١) هو: سفيان بن عيينة الهلالي.
الكلمة التي شمعت من السماء: 

وَعِنَّ الْمُوَلَّادَينَ مِن سَمَعَةٍ - رَجُلَ أَنْ مَا يُقَالُ عَلَى الْأَمْرِ - كَأَنَّهُمَا يُقَالُ عَلَى لَهَبَةٍ أَنْ أَرَادُوا لِيُنَفِّيُوهُ وَلِيُحْرِركُوهُ. فَوَزَّعُ أَمْرُ نِعْمَةِ جَبَرِيلٍ، فَكُلُّمَ الْمُلَكَ، كَأَنَّهُمَا يُنَفِّيُوهُ وَلِيُحْرِركُوهُ. فَوَزَّعُ أَمْرُ نِعْمَةِ جَبَرِيلٍ، فَكُلُّمَ الْمُلَكَ، كَأَنَّهُمَا يُنَفِّيُوهُ وَلِيُحْرِركُوهُ. فَوَزَّعُ أَمْرُ نِعْمَةِ جَبَرِيلٍ، فَكُلُّمَ الْمُلَكَ، كَأَنَّهُمَا يُنَفِّيُوهُ وَلِيُحْرِركُوهُ. فَوَزَّعُ أَمْرُ نِعْمَةِ جَبَرِيلٍ، فَكُلُّمَ الْمُلَكَ، كَأَنَّهُمَا يُنَفِّيُوهُ وَلِيُحْرِركُوهُ. فَوَزَّعُ أَمْرُ نِعْمَةِ جَبَرِيلٍ، فَكُلُّمَ الْمُلَكَ، كَأَنَّهُمَا يُنَفِّيُوهُ وَلِيُحْرِركُوهُ. فَوَزَّعُ أَمْرُ نِعْمَةِ جَبَرِيلٍ، فَكُلُّمَ الْمُلَكَ، كَأَنَّهُمَا يُنَفِّيُوهُ وَلِيُحْرِركُوهُ. فَوَزَّعُ أَمْرُ نِعْمَةِ جَبَرِيلٍ، فَكُلُّمَ الْمُلَكَ، كَأَنَّهُمَا يُنَفِّيُوهُ وَلِيُحْرِركُوهُ. فَوَزَّعُ أَمْرُ نِعْمَةِ جَبَرِيلٍ، فَكُلُّمَ الْمُلَكَ، كَأَنَّهُمَا يُنَفِّيُوهُ وَلِيُحْرِركُوهُ. فَوَزَّعُ أَمْرُ نِعْمَةِ جَبَرِيلٍ، فَكُلُّمَ الْمُلَكَ، كَأَنَّهُمَا يُنَفِّيُوهُ وَلِيُحْرِركُوهُ. فَوَزَّعُ أَمْرُ نِعْمَةِ جَبَرِيلٍ، فَكُلُّمَ الْمُلَكَ، كَأَنَّهُمَا يُنَفِّيُوهُ وَلِيُحْرِركُوهُ. فَوَزَّعُ أَمْرُ نِعْمَةِ جَبَرِيلٍ، فَكُلُّمَ الْمُلَكَ، كَأَنَّهُمَا يُنَفِّيُوهُ وَلِيُحْرِركُوهُ. فَوَزَّعُ أَمْرُ نِعْمَةِ جَبَرِيلٍ، فَكُلُّمَ الْمُلَكَ، كَأَنَّهُمَا يُنَفِّيُوهُ وَلِيُحْرِركُوهُ. فَوَزَّعُ أَمْرُ نِعْمَةِ جَبَرِيلٍ، فَكُلُّمَ الْمُلَكَ، كَأَنَّهُمَا يُنَفِّيُوهُ وَلِيُحْرِركُوهُ. فَوَزَّعُ أَمْرُ نِعْمَةِ جَبَرِيلٍ، فَكُلُّمَ الْمُلَكَ، كَأَنَّهُمَا يُنَفِّيُوهُ وَلِيُحْرِركُوهُ. فَوَزَّعُ أَمْرُ نِعْمَةِ جَبَرِيلٍ، فَكُلُّمَ الْمُلَكَ، كَأَنَّهُمَا يُنَفِّيُوهُ وَلِيُحْرِركُوهُ. فَوَزَّعُ أَمْرُ نِعْمَةِ جَبَرِيلٍ، فَكُلُّمَ الْمُلَكَ، كَأَنَّهُمَا يُنَفِّيُوهُ وَلِيُحْرِركُوهُ. فَوَزَّعُ أَمْرُ نِعْمَةِ جَبَرِيلٍ، فَكُلُّمَ الْمُلَكَ، كَأَنَّهُمَا يُنَفِّيُوهُ وَلِيُحْرِركُوهُ. فَوَزَّعُ أَمْرُ نِعْمَةِ جَبَرِيلٍ، فَكُلُّمَ الْمُلَكَ، كَأَنَّهُمَا يُنَفِّيُوهُ وَلِيُحْرِركُوهُ. فَوَزَّعُ أَمْرُ نِعْمَةِ جَبَرِيلٍ، فَكُلُّمَ الْمُلَكَ، كَأَنَّهُمَا يُنَفِّيُوهُ وَلِيُحْرِركُوهُ. فَوَزَّعُ أَمْرُ نِعْمَةِ جَبَرِيلٍ، فَكُلُّمَ الْمُلَكَ، كَأَنَّهُمَا يُنَفِّيُوهُ وَلِيُحْرِركُوهُ. فَوَزَّعُ أَمْرُ نِعْمَةِ جَبَرِيلٍ، فَكُلُّمَ الْمُلَكَ، كَأَنَّهُمَا يُنَفِّيُوهُ وَلِيُحْرِركُوهُ. فَوَزَّعُ أَمْرُ نِعْمَةِ جَبَرِيلٍ، فَكُلُّمَ الْمُلَكَ، كَأَنَّهُمَا يُنَفِّيُوهُ وَلِيُحْرِركُوهُ. فَوَزَّعُ أَمْرُ نِعْمَةِ جَبَرِيلٍ، فَكُلُّمَ الْمُلَكَ، كَأَنَّهُمَا يُنَفِّيُوهُ وَلِيُحْرِركُوهُ. فَوَزَّعُ أَمْرُ نِعْمَةِ جَبَرِيلٍ، فَكُلُّمَ الْمُلَكَ، Kلاَكْ.
الرابعة: سببًا سُوَءَاهُمْ عن ذلك.

الخامسة: أنَّ جَبْرِيلَ نُجِبَاهُمْ بعَدَّ ذلِكَ يُقُولُهُ: قَالَ كَذَا وَكَذَا.

السادسة: ذَكَرَ أَفَّ أَوْلَمْ يَزْيَغُ رَأْسَهُ جَبْرِيل.

السابعة: أنَّهُمْ يَقُولُنَّ لأهِلِ الشَّمَالَاتِ كُلَّهُمْ: لاتَّهِمُونِيُّهُمْ.

التاسعة: أنَّ عِلْمِي يَعْمَ أهِلِ الشَّمَالَاتِ كُلَّهُمْ.

التاسعة: ارْتِجَافُ الشَّمَالَاتِ لَكَلَامِ اللَّه.

العاشرة: أنَّ جَبْرِيلَ وَهُوَ الَّذِي يَلْحَقُ بالرُّحْلِي إِلَى حَيْثُ أَمْرَةُ اللَّه.

الحادية عشرة: ذَكَرَ أَمْرَاءً الشَّيْاَبِينَ.

ثانية عشرة: صَيْغَةُ رَكْوَةٍ بَعْضَهُم بَعْضًا.

ثالثة عشرة: إِنَّ سَلَامُ الشَّهَابِ (1).

رابعة عشرة: أَنَّ بَذْرَةُ الْشَّهَابِ تَقَلُّ أَنْ يَلْقَيْها، وَتَأْمَرَ بَلْيْهَا فِي أَذْنٍ وَليَهٍ إِلَّا أَنْ يَذْرَكَهُ

خامسة عشرة: كَأَنَّ الْكَهْفِ يَصِدَّقُ بَعْضَ الأَحْيَانِ.

السادسة عشرة: كَأَنَّهُ كَذَيْبُ نَمْهَمَةً كَذَيْبَةً.

السابعة عشرة: أَنَّهُ لَمْ يَصِدَّقُ كَذَيْبَهَا إِلَّا أَنْ يَلْقَيْنِيُّهَا الْكَهْفِ الَّتِي سَمِعَتُ مِنْ الشَّمَام.

ثامنة عشرة: قَبُولُ النُّفُوسِ لِبِلَاطِيٍّ إِكِيفُ يَتَعَلَّقُونَ بِوَاحِدَةٍ، وَلَا يَتَعَبِّرُونَ

(1) في إحدى النسخ: (سببِ إرسال الشهب).
الخيمة [كذبة]

السماحة عشرة: كونهم يُلقى بعضهم من بعض بكلمة، ويتلألآها، ويشتدلون بها.

العشرون: إناث الصممات خلافاً للأسقفي المعتقل.

الحادية والعشرون: التصريح أن تلك الرجعة والغش في خوفاً من الله عز وجل.

الثانية والعشرون: أنهم يجوزون لله مسجداً.

باب

الشقاعة

وقول الله عز وجل: { كأ该项 من المسنود أن يجعلوا إلى ربه لسنا لهود } [الإنسان: 51].

وقوله: { قل إلى الشقاعة جميعاً } [الأعراف: 44].

وقوله: { من دا الذي يشفع عنه إلا إذ هوى } [البقرة: 255].

وقوله: { وَقَرَنَّ مِنْ مَيْلٍ فِي الْسَّكْوَاتِ لَا تَنَكَّرْنَ مِنْ نَكَّرَهُمْ كَيْنَ إِلَّا مَنْ يُبْقِى نَظَرُ } [النجم: 34].

وقوله: { فَلَا إِلَهَ إِلَّا هُوَ الْمُحْكَمُ الْمُخْتَصَّ الْمُخْلِصُ } [البقرة: 223].

الشقاعة: عليه إلا من أرض الله } [النساء: 26].

(1) ما بين معلومين زيادة من إحدى النسخ.

(2) في إحدى النسخ: (علاقتها المعتقلة)، وانظر معلقه (ص 248) حاشية (1).

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قال أبو العباس:

"أن تُنفّذ إِلَّا ذَٰلِكَ دُونَ عَزْزِهِ فَإِنَّهُ أَقْدَمَهُ بِالْبَعْضِ وَهُوَ أَقْدَمُهُ بِالْبَعْضِ."

فَهَذَاُ الشَّفَاعَةُ الَّتِي يَتَظَلَّلُهَا المُشْرِكُونَ هِيَ مَنْتَقِيَةُ الْقِيَامَةِ؛ كَمَا تَقَالُ أَنَّهُمْ يَتَظَلَّلُهَا المُشْرِكُونَ، وَلَا تُقَالُ لَهُمْ أَنَّهُمْ نَفْسُهُمْ. أَلَا إِلَّا ذَٰلِكَ دُونَ عَزْزِهِ فَإِنَّهُ أَقْدَمَهُ بِالْبَعْضِ وَهُوَ أَقْدَمُهُ بِالْبَعْضِ."

فَهَذَا تَظَلَّلُهَا الشَّفَاعَةُ الَّتِي يَتَظَلَّلُهَا المُشْرِكُونَ هِيَ مَنْتَقِيَةُ الْقِيَامَةِ؛ كَمَا تَقَالُ أَنَّهُمْ يَتَظَلَّلُهَا المُشْرِكُونَ، وَلَا تُقَالُ لَهُمْ أَنَّهُمْ نَفْسُهُمْ. أَلَا إِلَّا ذَٰلِكَ دُونَ عَزْزِهِ فَإِنَّهُ أَقْدَمَهُ بِالْبَعْضِ وَهُوَ أَقْدَمُهُ بِالْبَعْضِ."

وَقَالَ أَبُو هُرَيْرَةُ الَّذِيُّ: "مَا أَنْفَقَ الْمَلَأُ نِعْمَةَ الْبَعْضِ مَعَ النَّاسِ فَعَلَّلَهُمْ؟ۚ أَلَا إِلَّا ذَٰلِكَ دُونَ عَزْزِهِ فَإِنَّهُ أَقْدَمَهُ بِالْبَعْضِ وَهُوَ أَقْدَمُهُ بِالْبَعْضِ."

(1) هو: أحمد بن عبد الحليم بن نعمة الحراي - رحمه الله - ت (728هـ). وكلاهه هذا في كتاب الإيمان الكبير، وهو ضمن مجموعة الفتوى (2/60) وما ذكروه المصنف موجود في (2/77-79).

(2) في كتاب الإيمان: (كما قاله عن المتلاعنة).

(3) في: كتاب الإيمان: زيادة: (ولأكن إلا ذاذ بعضا).

(4) في: كتاب الإيمان (على أهل الإخلاص والتوحيد).

(5) في: كتاب الإيمان: زيادة: (ولذلك منتفية مطلقا).
الأخلاقية). النهي كلامه.

في مسألة:

 الأولى: تفسير الآيات.

 الثانية: صفة الشفاعة المنفعة.

 الثالثة: صفة الشفاعة المُفيدة.

 الرابعة: ذكر الشفاعة الكبرى، وهي المقام المحمود.

 الخامسة: صفة ما يفعله: أن لا يبدأ بالشفاعة، بل ينسجده، فإذا أخذ الله.

 شفقة.

 السادسة: من أسمدة الناسيب بها؟

 السابعة: أن لها لا تكون لعن أمرائها للله.

 الثامنة: بيان حقائقها.

[17] ياب!
قول الله تعالى: {إِنَّكَ لَعَظِيمٌ مِّنْ أَحْيَاهُ}. وَلَكِنَّ الله يَبِيهِنَّ مِنْ يَدَتَهُ وَهُوَ أَعْلَمُ
بال بالمزيد.

وفي الصحيح عن ابن المُستَثِب، عن أبي قال: لما حضرت أبا طالب الوفاة: جاء رسول الله ﷺ وعندنا عبد الله بن أبي أمية وأبو جهل، فقال له: {بِأَمِينَ}. قال: {لَنَا إِلَى اللَّهِ}. كلِّمَة أَخَاءَ لَكَ بِهِ إِنَّ اللَّهَ. فقال الله:
أَنزَلَ عَلَى يَدِهِمْ دَعَاةَ الْمُظَلِّمِينَ فَأَخَاءَ عَلَيْهِمَا النِّسَبَ. فَأَخَاءَا، فَكَانَا أَخَاءَا، فَأَخَاءَا، فَكَانَا أَخَاءَا، فَأَخَاءَا.
قال: {فَمَرُّتْ عَلَى يَدِهِمْ دَعَاةَ الْمُظَلِّمِينَ}. وَأَيُّهُمَا بِيَدِي إِلَى اللَّهِ. فقال النبي ﷺ:
الأَشْتَفَرُونَ لِلَّهِ مَا لَمْ أَنْثَى عَنكَ. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: {فَمَا كَاذَبَّ يَتَّبِعُ غَيْرَهَا}. 341
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وأَلْبِينَكَ مَاتَوْاْ مَاتًآٰ وَثَمَّ قَالَنَاٰ لِلْمُشْرِكِينَ ﴿١١٣﴾، وَآَلَّلَ الْهَيْءِ فِي أَيْمِي طَالِبٍ ﴿٢٧٧﴾، ﴿إِنَّكَ لَا تَهْبِئُ مِنْ أَحْبَابٍ وَلَكِنْ الَّذِيْنَ يُهِيَّدُونَ مِنْ يَدُكَّ﴾ ﴿٨٦﴾

فَهِيْ قَسَائِلُ

الأولى : تَفَسِّيرٍ ﴿إِنَّكَ لَا تَهْبِئُ مِنْ أَحْبَابٍ وَلَكِنْ الَّذِيْنَ يُهِيَّدُونَ مِنْ يَدُكَّ﴾

الثانية : تَفَسِّيرٍ قَوْلُهُ ﴿مَا كَانَ لِلْهَيْءِ وَأَلْبِينَكَ مَاتًآٰ وَثَمَّ قَالَنَاٰ لِلْمُشْرِكِينَ ﴿١١٣﴾، ﴿إِنَّكَ لَا تَهْبِئُ مِنْ أَحْبَابٍ وَلَكِنْ الَّذِيْنَ يُهِيَّدُونَ مِنْ يَدُكَّ﴾ ﴿٨٦﴾

الثالثة : ﴿وَهُمْ السَّلَاةُ الكِبِيرَةُ﴾، وَتَفَسِّيرُ قَوْلِهِ ﴿قَلِ ﴿٢٧٧﴾ ﴿لَا إِلَهَ إِلَّا اْلَّهُ﴾

ما عَلَّهُ مِنْ بَدْعِيَ الْجَهَلِ

الأربعة : ﴿أَنَا أَجِهَلْ وَمَنْ مَعَهُ بَعْقُورُ مَرَادِ النَّبِيِّ﴾، إِذَا قَالَ لِلْجُلُولِ ﴿قَلِ﴾ ﴿لَا إِلَهَ إِلَّا اْلَّهُ﴾

الخامسة : ﴿قَلْ إِنَّ اْلَّهَ أَعْلَمُ مَنْ يُؤْمِنُ بِأَصْلِ الإِسْلَامِ﴾

السادسة : ﴿فَقُلْ إِنَّ اْلَّهَ أَعْلَمُ مَنْ يُؤْمِنُ بِأَصْلِ الإِسْلَامِ﴾

السابعة : ﴿فَقُلْ إِنَّ اْلَّهَ أَعْلَمُ مَنْ يُؤْمِنُ بِأَصْلِ الإِسْلَامِ﴾

التامنة : ﴿فَقُلْ إِنَّ اْلَّهَ أَعْلَمُ مَنْ يُؤْمِنُ بِأَصْلِ الإِسْلَامِ﴾

الثامنة : ﴿فَقُلْ إِنَّ اْلَّهَ أَعْلَمُ مَنْ يُؤْمِنُ بِأَصْلِ الإِسْلَامِ﴾

المائعة : ﴿فَقُلْ إِنَّ اْلَّهَ أَعْلَمُ مَنْ يُؤْمِنُ بِأَصْلِ الإِسْلَامِ﴾

الحادية عشرة : ﴿فَقُلْ إِنَّ اْلَّهَ أَعْلَمُ مَنْ يُؤْمِنُ بِأَصْلِ الإِسْلَامِ﴾
الثانية عشرة: التأمل في كبر هذه الشبهة في قلوب الصالحين؛ لأن في القلب آثم لم يجدوا إلا بها، مع متغالبيه وتكبره؛ فأجلًا عظمتها ووضوحها عندهم اقتصرًا عليهم.

وباب
ما جاء أن سبب كيف بني آدم وتركهم بينهم هو الغفلة في الصالحين وقول الله تعالى: (كأن الذين ليسوا في دينهم ولا يعقلون على الله إلا الحق) [النساء: 171].

في الصحيح عن ابن عباس - رضي الله عنهما - في قول الله تعالى: (وأتيوا لا تنقلبوا ولا تذلوا ولا شياوكم ولا يعورون ويعوقون) [نوح]. قال: هذه أسماء وجبان صالحين من قوم نوح، فلما ملكوا أرضه الشيطان إلى قومهم: أن الصبروا إلى ما يعلمنهم أن كأنوا بجيشون فيها أنصابًا، وسهوها باسمائهم، فقتلوا، وتم تعديهم، حتى إذا هلكوا أولئك، ونسي العلماء عِينت.


(1) في: (إغاثة اللمعان) (84/1).
(2) في: (إغاثة اللمعان) بعد هذا: (كان هؤلاء قوم صالحين في قوم نوح عليه السلام، فلما

(3) كذا بدون ذكر الرأوي، وهذا ما اتفقت عليه أكثر السيو، وقد ذكر الإمام سليمان في: النسيم(ص 171) أن المصنف ترك بإيقظنا. وجاء في نسخة عطلية: (وفي: الصحيح)
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الغلغول:
وأسلم على ابن منصور، أن رسول الله قال: "هملك المحتشهون".
قال لهما أبا كلا.
فيه تساؤل:
الأول: أن من قام هذا الباء، واتبعته بعدة، أعين غزوة الإسلام، ورأى من فذرة الله، وتكبيرة القلب العجب.
الثاني: معرفة أول شريك يحدث في الأرض، أنه كان بنيته الصالحين.
الثالث: معرفة أول مسيء غير من الأنيبياء، وما سبب ذلك، مع معرفة أن الله أرسلهم.

الرابعة: [معرفة سبب] قبول الباء مكون السرائع والفيظ فيهما.
الخامسة: أن سبب ذلك كله مزج الحق بالباطل: قال الأول: معرفة الصالحين، والثاني فعل أنتمن من أجل العلم والذين شابا أرادوا به خيرا فظل من بعدهم أنهم أرادوا به فضيلة.

السادسة: تفسير الآية التي في سورة توبة.

السبعة: [معرفة] جلالة الآدم في كون الحق ينقص في فله والباطل.

عن ابن عباس، قال: قال رسول الله:، واجب في النسخة المدرجة ضمن تحقيق التحرير.
1/222 (والمسلم عن ابن عباس - رضي الله عنهما - قال لذكره، وعلى كل حال فإن عباس - رضي الله عنهما - هو رافي هذا الحديث، ولكن لم يخرجه مسلم، بل آخره أحمد، والسنا، ابن ماجه، وقال الترمذي، وابن تيمية: (إسناده صحيح، على شرط مسلم).
2/378 (ما بين معمري، وفي ذلك النزاهة الآتية، أنه مسلم: الترمذي (ص 212)، وفي النجاح (1378/1)
3/378 (ما بين معمري، وكذلك النزاهة الآتية، أنه مسلم: الترمذي (ص 212)، وفي النجاح (1378/1)

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العشرون: أنه سبب فقد العلم موت العلماء.

[19]باب

ما جاء من التفليظ فيمن عبد الله فجئ رجل صالح; كيف إذا عبده؟

في الصحيح عن عائشة، أنَّ أمَّ سلمة ذكرت لرسول الله ﷺ كنيسة رأيتها بأرض الخبتة، ومَا فيهما من الصوور، فقال: «أولئك إذا تأت فيهم الرجل الصالح أو العبد الصالح، بثوا على قلبه مسجدها، وصوروا فيه تلك الصور، أولئك شراؤا الخلق عند الله».

فهَلَاء جمعوا بين الفشكتين: فتنة الغور، وفتنة التماثيل.

ولَهَا: عندها، قال أبو حنيفة: لم تئثر برسول الله ﷺ، طلعت بطلح خيبة له على وجه، فإذا اعجبت بهما كشفها، فقال وَهو كذكر: فتنة الله على اليهود والنصارى، ابتعدوا فَيْوُه أَيْتَائِهِم مسَاجِدَهُ، رعدوا ماتبعوا، وولوا ذلك، أبوَرَرَ فِئاتٍ، عنيف المخايف أن يبتعد مسجداً. أخريجاه.

ولمسلم عن جندب بن عبد الله، قال: سمعت النبي ﷺ، قبل أن يموت بخنسى وهو يقول: إذاَ أخبر أذهب إلى الله أن يكون لي مئتم خليل، فإن الله قد أخذني خليلًا كما أخذ إبراهيم خليلًا، ولو كانت متعدها من أمي خليلًا، لا أخذت أبَيَ بكري خليلًا. ألا وإن من كان يبتعد غلابهم، فتأتي أنهم كَانَوا يبتعدون فَيْوُه أَيْتَائِهِم مساجدة، ألا أفلانتَوُه أَيْتَائِهِم فتنة الغور مساجدة، فإنَّهَا كَانَت عَن ذلِك.
PURITY OF FAITH

فِفِيّ مساجد: كَمَا قَالَ الرَّسُولُ ﷺ فِي مَسَاجِدٍ ﻤَعْلَمَ اللَّهُ ﰲهُ ﻤَنْ قَبْرٍ نَّجِيَّ.

النَّاسُ مِنْ ذَرِّيَّةِ ﻤَنْذَرْتُهُمُ اللَّهُ ﰲهُ ﻤَنْ أَحْيَأُوا، وَالَّذِينَ ﻤَكَذَّبُوا ﻤَسَاجِدَهُ ﰲهُ ﻤَنْ قَبْرٍ ﰲهُ ﻤَنْذَرْتُهُمُ اللَّهُ ﰲهُ ﻤَنْ أَحْيَأُوا.

وَأَخْبَاهُ ﱢالَّذِينَ ﺑَيْنَ ﻤَنْذَرْتُهُمُ اللَّهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهُ ﰲهِ
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العشرة: أنهم نُرى بين من أخذوا مسجداً وثاني من تقدم عليهم الساعات، فذكر الدريعة إلى الشريك فلان وقومهم خانقته.

الحادية عشرة: ذكرهُ في خطيبهُ فقلاء موتهم في منى على الطائفتين اللتين ممّا أسوهُ أهلي البَيْعُ، بل أخرجهم بعضُ أهلي العلم من الشعيبين والشيعين، فظقت، فهم الواصفة والجهيمة، ويسرب الوافضة حديث الشراك وعبادة الفنبر، وهم أول من زراع عليها المساجد.

الثانية عشرة: ما يأتي به من شيك النزاع.

الثالثة عشرة: ما أكرمهم من الحالة.

الرابعة عشرة: التصريح بأنها أعلاها من الطاعة.

الخامسة عشرة: التصريح بأن الصحابة أفضل الصحاива.

السادسة عشرة: الإشارة إلى خلافة.

[20] ناب

ما جاء أن الغلو في قول الصحابة يصبرها أو ثاناً تعبد من دونه

روى ذلك في المروية، أن رسول الله ﷺ قال: أن الله لا يجمل قبره

ونسبه، اشتكى غضب الله على قومها أخذوا ففي منبئهم مساحة.

ولابن جرير يستلبج، عن مسلم، عن متحف، عن مافيد: أن أشريق

الآتي والفرقان (النجوم)، قال: كان يبعث لهم الشريع، فمات، فعكفتوا

على قبره.

وكان قال أبو الجوزاء، عن ابن عباس: كان يبعث الشريع للهواء.

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وَعُنِي ابْنُ عُبَيْسٍ رضي الله عنه - قال: "لَمْ يَنْسَى رَسُولُ اللَّهِ ﷺ رَأْيَاتَ القُبُورِ، وَالْمُتَحِذِّينَ عَلَيْهَا الْمُساَجِدَةُ وَالْمَسْجِدُ، رَوَاهُ أَبُو أُثْرَى التَّعْنِي."

فِيهِ قِسَائِلٌ:
الأولى: تَسْهِيلُ الأُوْلَى.
الثانية: تَسْهِيلُ البَيْانِ.
الثالثة: أَنَّا لَمْ نَسْتَهْدِرَ إِلَّا مَيْلًا خَافٍ وَفَوْعَةً.
الرابعة: قَوْهُهُ هُذَا اتَّخَذَهُ أَبِي الْأَبْيَاء مَسَاجِدً.
الخامسة: ذَكَّرَهُ شَيْئًا مَعْرِضًا مِنَ اللَّهِ.
السادسة: وَجِيَّ بَيْنَ أَحْمَدٍ مِن أَحْمَدٍ، صِنَفُهُ مَعْرِفَةً عِبَادًا: اللَّادُ أَنَّهُ يَمِينُ أَوْلِياءٍ.
الأُوْلَى.
السادِسَة: صِنَفُهُ مَعْرِفَةً عِبَادًا: اللَّادُ أَنَّهُ يَمِينُ أَوْلِياءٍ.
الثامِنَة: أَقْسَمَ صَاحِبُ القُبُورِ، وَذَكَّرَ مَعْرِفَةً التَّشْمِيَة.
التاسِعَة: أَطْعَنَ رَوْارَاتِ القُبُورِ.
العاشرَة: أَعْلَمَ مِن أَعْلَمَهَا.

[17] بَابٌ
ماَحِجَا في حِمَايَةِ اللهِ المُضْطَفِي مِن جَنَابِ الْتَّوْهِيدِ، وَسَهْمُ كَلِّ طَرِيقٍ يُنُصِّبُ إلى الْشَّرِّكِ.
وقَوْلُ الْمُتَحِذِّي: "لَقَدْ كَانَ كَأَنَّى كَمْ رَسُولُ اللَّهِ ﷺ وَيَقُولُ إِنَّ أَشْهَدُمُ عَيْبًا عَيْبٌ عَيْبًا، عَيْبًا عَيْبٌ."
(التوهبة).
عن أَبِي مُحَيَّةٍ رضي الله عنه - قال: "قَالَ رَسُولُ اللَّهِ ﷺ: "لَأَتَجَلَّلُوا".

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بيوتكم فئوًا، ولا تجعلوا قبّري بعيدًا، وصلوا عليّ؛ فإنّي صلّيكُم تتقّلبي حيث كنتم. رُوِيَ أُبُو داود بإسناد حسن، وزُنiniz قِتّ.

وَعَن يُحَي إلى الحسن - رضي الله عنه - أنّ رأيهج فيجيء إلى فرجة كأنّ عذَّب قدّب الّذين فيها، فِيذْعَجَ فِيهِا، فَيَدْعُو، فنها، وقال: أنا أحدثكم خبنيّ سبعة من أبي عن جدتي عن رسول الله ﷺ؛ قال: لا تنضجوا قبّري بعيدًا، ولا بيّنكم فئوًا، وصلوا عليّ؛ فإنّي صلّيكُم تتقّلبي فيّ. رَوَاهُ فِي المُحَتَّرَة.

فيه أسئلة:

الأولى: تفسير آية (كُلَّذِئِكَ).

الثانية: إبعاده عن هذا الجمّ غاية البعد.

الثالثة: ذكر حكبله علّيّا، ورأفتله، ورحمنه.

الرابعة: نهيه عن زيارته قبيه على وجه معصوم مع أنّ زيارة مُن أفضل الأعمال.

الخامسة: نهيه عن الإكثار من الزبارة.

السادسة: حثه على التأمل في البيت.

السبعة: أنه مّنَّى أيّدّه لبِّيّنص على المفسّر.

التامسة: تعيش ذلّك باذِّن صلاة الوجلي وسلامة عليه بُنْطَعه وإن بعده فلا حاجة إلى ما بَيْنَاهُم من أراة الّذين.

التاسعة: كونه في الّذئبّ نُفُوض أَهْمَال أَحْيُّه في الصلاة والسلام.
[22]باب
مما أن بعض هذه الأمة يحبذ الأوثان
وقوله تعالى: {كم نزل إلى الرّب، أو أوقى بني إسرائيل من السّكين، يومئذ
بالجبن والكلثوم وتمييز اليدين كفرّوا} كفرها. أمّن عن أمّي هم من أهلٌ عاصّوا
سّكينه (النساء).
وقوله تعالى: {فَأَيَلَّا أَنتُ كَمْ مِنْ كَلِبِّيْنِ يَقْفُونَ عَلَيْهِ وُجُدُّ مِنْهُمُّ الْفُرُزَاءِ} وعَبَّدَ الأَضْحَطَافُ أَيْنَ كُفَا وَأَنْصَلَ عَنْ سَوَاء
الكَبِيرٍ (المائدة).
وقوله تعالى: {قالوً آل البيت} على عامة أمرهم لضيّقتهم عليهم تسجّيماً
(الكهف).
عن أبي سفيان - رضي الله عنه - أن رسول الله ﷺ قال: {لَكُمْ سَنْسَنَ} من
كان قبلكم خذوا الفذة بالفذة، حتى لو دخلوا جحرة ضباب. {لَكُلُّ مَنْ}.
قالوا: يا رسول الله! التّهمة والتصاري؟ قال: {فَخَبَرْنَى مَا}؟ أخبروا،
وَلَمْ يَسْلَبُوا: عن قريش - رضي الله عنها - أنّ رسول الله ﷺ قال: {إِنَّ اللهَ رَزَى
لِي الأرض، فرأّب تمتارها ومتارتها، وإنّي سبلتُ ملكّها ما
ّوزي لبي منها، وأعصاّي له التّمزّن: الأخضر والأبيض، وإنّي سألتُ ربي
لأتيّ أنا يملكها بهذى إمامي، والآيسلط على هم سد وسوى
الفّهم، فسبقّني بِصَحِبَتْهُم، وإنّي قال: باً محمد! إنّي إذا قضيت
قضى فَوْلَتُه لا يُبَدَّ، وإنّي أضعفت لأمهك أنا أملكها بهذى إمامي، والآ
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أُنْسَلَعْ عَلَيْهِمْ عَلَىٰ ذيٌّ حَدَّ، وَأَنْتَشَجِّعُ بِصَعُودِهِمْ، وَٰلَوْ أُجَابُهُمْ
عَلَيْهِمْ مِنْ أَنْفَاسِهِمْ، حَتَّى يُكَونُ بَعْضُهُمْ يَهْكَلُ بَعْضًا وَيُشْتَبِى بَعْضُهُمْ.

بَعْضًا

وَزَوِّرَتْ النُّزُلَيْنِ فِي صَوْحِهِ، وَزِادَ: إِنَّمَا أَخَافُ عَلَى أَنتِ الْإِلَيْهَا
المُضْلِمِينَ، وَإِنَّمَا أَخَافُ عَلَى أَنتِ الْإِلَيْهَا
الشَّاَعَةُ حَتَّى يَبْلُغَ حَيٌّ مِنْهُ أَنتِي بِالْمُسْتَرْكِينِ، وَحَتَّى يَنْفَعَ قَنَامٌ مِنْ أَنتِي
الأوْقَانَ، وَإِنَّهُ سَيَكَوْنُ فِي أَنتِي كَبِلَانَ سَعَرٍ، كَلَّهُمْ بَرَزَّهُمْ إِلَّا أَنتِي، وَأَنَا
خَانَّمُ النَّبِيِّينَ، لَنَبِيٌّ بَعْدِي، وَلَا نَزَالٌ طَالِئٌ مِنْ أَنتِي عَلَى الْحَقِّ مِنْصُورٌ،
لَأَبْصِرُوهُمْ مِنْ خَالِدِهِمْ” (1)، حَتَّى يَأْمُّ أَمْرَ اللَّهِ فَبَارَكْ، وَتَمَالَى.

فيه تفاعليات:

الأولى: تشبيهات النساء.

الثانية: تشبيهات الواقعة.

الثالثة: تشبيهات الكهف.

الرابعة: وَهِيَ أَمْهُ: ما معنى الإيمان بالجنب والطاغوت في هذا الموضوع؟ هل هو اعتقاد قلب؟ أو هو مواقف أُصحِّها مع بعضها وَمَعْرِفَة
بُطَلَانِهَا؟

الخامسة: قولهم: إن الكفار الذين يعفون كفرهم آخذون سبيلاً من
المؤمنين.

(1) في إحدى النسخ الخطية زيدة: فِوَالْإِنْفَالِهِمْ، وكذا بعض الطبعات، وفي “التفسير”
(ص 472)، وباقي طبعات “فتح المجيد”.

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السادسة: وهي المقصودة بالترجمة: أن هذا لكثير من يوجّه في هذه الآية كاملاً في حديث أبي سعيد.

السابعة: تصريحة توجيهها - أغني: عبادة الأوثان - في هذه الآية في جمع كثيرة.

التاسعة: القيامة إذا أُمرك القُلبه بل تزود بالكتلية كجزاءٍ في عينه، بل لأيّان

عليه طاقة.

العاشرة: الآية العظمى: أنهم مع قلتهم لا يضروهم من خذلهم، ولا من خالقهم.

الحادية عشرة: أن ذلك الشرط إلى قيام الساعة.

الثانية عشرة: ما فيهم من الآيات العظمى: منها إخباره بإنائه إلى الله: إنه بعث بالجربائق والعدم، وأخبر بما يعقل على ذلك. وما أخبره بمجالس الجربائق، وإخباره بإنائه على ذلك، وإخباره بهإنائه على ذلك، وإخباره بهإنائه على ذلك، وإخباره بهإنائه على ذلك، وإخباره بهإنائه على ذلك، وإخباره بهإنائه على ذلك، وإخباره بهإنائه على ذلك، وإخباره بهإنائه على ذلك، وإخباره بهإنائه على ذلك، وإخباره بهإنائه على ذلك، وإخباره بهإنائه على ذلك، وإخباره بهإنائه على ذلك، وإخباره بهإنائه على ذلك، وإخباره بهإنائه على ذلك، وإخباره بهإنائه على ذلك، وإخباره بهإنائه على ذلك، وإخباره بهإنائه على ذلك، وإخباره بهإنائه على ذلك، وإخباره بهإنائه على ذلك، وإخباره بهإنائه على ذلك، وإخباره بهإنائه على ذلك، وإخباره بهإنائه على ذلك، وإخباره بهإنائه على ذلك، وإخباره بهإنائه على ذلك، وإخباره بهإنائه على ذلك، وإخباره بهإنائه على ذلك، وإخباره بهإنائه على ذلك، وإخباره بهإنائه على ذلك، وإخباره بهإنائه على ذلك، وإخباره بهإنائه على ذلك، وإخباره بهإنائه على ذلك، وإخباره بهإنائه على ذلك، وإخباره بهإنائه على ذلك، وإخباره بهإنائه على ذلك، وإخباره بهإنائه على ذلك، وإخباره بهإنائه على ذلك، وإخباره بهإنائه على ذلك، وإخباره بهإنائه على ذلك، وإخباره بهإنائه على ذلك، وإخباره بهإنائه على ذلك، والإخبار بإيحالة في بعضهم، وإسناد بعضهم بعضًا، وإخبارهم عن أنهم من الأئمة المفضلين. وإخبارهم بظهور المختلِفين في
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هذه الأمة. وَإِخْبَارُهُ بِبَقَاءِ الْطَائِفَةِ المتَصَوَّرة. وَكَلِّ هَذَا وَقَعَ كَمَا أُخْبِرُ، مَعَ أَنَّ كُلًّا وَاحِدًا مِنْهَا أُبَدِّدَ مَا يَكُونُ في العقول. (1)

الثالثة عشرة: خَضْرُ الْحَرَّامِ عَلَى أَمَامِ الْآيَةِ المُفْتَلِمِينَ.

الرابعة عشرة: النَّيَّةُ عَلَى مَعْنَى عِبَادَةِ الأَزْهَانِ.

[23] باب

مَاجَآءَ فِي السُّخْرِ

وَقُولُ اللَّهُ تَعَالَى: ۛ وَلْقُلُوا كَاتِبًا لَّكُمْ آيَةً مَا أُحْجِبَ مِنْ آيَةٍ مِّنَ السُّخْرِ.

[البقرة: 102].

وَقُولُهُ: ۛ كَاتِبًا. وَالْقَالُ الْآثَرُ: السُّخْرُ. وَالْقَالُ الْطَّاعُوْثُ: السُّخْرُ.

وَقُولُهُ: ۛ السُّخْرُ كَاتِبًا كَانَ يُبْتَرَّ عَلَيْهِمْ السُّخْرُ، فِي كُلِّ حِيْ.

وَعَنِ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ۛ اجْعَلُوا الْسُّخْرَ،

المُؤْتَفِقَاتِ. فَقَالُوا: نَأْتِنَا إِنَّ اللَّهَ وَمَا مِنْهُ ؟ قَالَ: ۛ ۛالشَّرْكُ بِاللَّهِ، وَالسُّخْرُ،

وَقَالَ النَّسَمَ الْأَلِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ. وَأَكْلَ الْرِّبَا، وَأَكْلُ مَالِ الْبِنِّيِّ،

وَالْمَوْعِظَةَ بَيْنَ الرَّجُلِ وَالْأَرْضِ. وَقَالَ لَكُمْ الْمُؤْتَفِقَاتُ قَاتِلَاتِ المُؤْتَفِقَاتِ.

وَعَنِ جَنْدِبِ مَرْفَوْعٍ: ۛ أَحْدُ السَّحَاجِرِ ضَرْبًا بِالْشَّيْبِ. رَأَاهُ الْمُؤْتَفِقُ،

وَقَالَ: ۛ الصَّحِيحُ: أَلْهُ مُؤْتَفِقُ.

(1) في نسخة (المعقول).
وفي "صحيح البخاري" عن بُعْجَالَة بن عُبْدَة، قال: (كُتِبَ عُمر بن الخطاب رضي الله عنه: أن أَفْتَلُوا كُلٌّ ساحرًا وساحرة). قال: (فَقُلْتُنَا ثلَاثًا سَوَاحِرًا).
وَصَحَّ عَنْ خَفْصَة رضي الله عنها، (لَهَا أَمْرُ بِقُتْلِ جَارَيْهَا لِهَا صَحْرَاً،)
فَقُلُوا: "وَكَذَلِكَ صَحَّ عِنْ جَدِّب".
قال أحمد: (عن ثلَاثين من أصحاب النبي ﷺ).
فيه مسائل:
الأولى: تفسير آية القدر.
الثانية: تفسير آية النساء.
الثالثة: تفسير الجين، والطاغوت، والفرق بينهما.
الرابعة: أنَّ الطاغوت قد يكون من الجن، وقد يكون من الإنس.
الخامسة: معرفة السبع المواقع المخصوصات بالله.
السادسة: أن الساحر يُهْرُب.
السابعة: أنَّهُ يَقْتَلُ، ولا ينتاب.
التاسعة: وَجَدُوهُمَا فِي الصَّلِيبيين عَلَى عَهد عُمر، فَكَفَّهُ بعده؟!

[44]باب
بيان شنء من أنواع السحر
قال أحمد: (حدثنا مهذب بن جعفر. حدثنا عوف، عن حبان بن
النقاء. نحنُ نقُلُونَ فِي نفخَةٍ قَادِمَةٍ عَنِ الرَّحْمَانِ، أَنَّهُ مَا سَيَّى الْيَوْمُ لَيْلاً، وَالْيَوْمُ، وَالْيَوْمُ الْآخِرُ لِلْحَاجِبِ،

قال غُرْفَةً: (البيعة: زَرُّ النَّطْرِي، والطَّرْقِ: الحَطُّ يَبْحَطُ بالأرضِ).

والجَبَثَ: قال الحسن: (زَرُّ الشَّيْطَانِ). إِسْنَادُ جَيِّدٍ.

ولَاءَيَ دَارُوذُ، والكَانِي، وابن جَبَثَ في: صَحِيحُهُ: المَسْتَذِمٌ (1).

وَعَنَّ ابْنِ عَبَاسِ: رضي الله عنهُما - قال: قال رسول الله صل الله عليه وسلم: (فَمَنْ أَطْبَقَ

شَعُيبَةٍ مِنَ النَّجْمِ: فَقَدْ أَطَبَقَ شَعِيبَةٍ مِنَ النَّجْمِ، رَأَاهَا زَادَهُ، رَوَاهُ أَبُو ذَارٍ،

وِإِسْنَادُ صَحِيحٌ).

وَالكَانِي من حديث أبي خُرْزَةً: فَمَنْ أَطْبَقَ مَعَدَّةً لَمْ يَتَفَقَّلْ فِيهَا، فَقَدْ

سَحَرَ، فَمَنْ سَحَرَ: فَقَدْ أَطْبَقَ، وَلَمْ يُتَفَقَّلْ مَعَهُ، وَلَكِنْ إِلَيْهِ.

وَعَنَّ ابْنِ سُهُودٍ: أَدُوَّ رَسُولٌ الله صل الله عليه وسلم - قال: (أَلَّا أَسْلَكُكُمُ اللَّهُ مَعَهُ؟ هَيْ

الْجِبَالُ، القَالُونَ بِبَنْيَ النَّكَاسِيَ: رَوَاهُ شَمْسِ.

وَلَهُمَا: عن أبي عَمَرُ: رضي الله عنهُما: أنَّ رَسُولَ الله صل الله عليه وسلم - قال: (فَإِنَّمَا

الْبَيْكَانُ لَيْسَ خِيرًا).

فيهُ تَسْلِيماً.

الأَوْلَى: أنَّ الْبِيْعَةَ، وَالْطَّرْقِ، وَالْيَوْمِ الْآخِرِ لِلْحَاجِبِ.

الثاني: (تَفْصِيلُ الْبِيْعَةَ، وَالْطَّرْقِ، وَالْيَوْمِ الْآخِرِ.

الثالث: أنَّ عَلَمَ الْبَيْعَةِ يَوْمٌ نَّوْعٌ مِنَ النَّجْمِ.

أي: أن هَوَلَا أكْتَفَى في رواية الحديث بالمستند منه دون التفسير، وهو كلام: عَفَوٌ.

والحسن.
الرابعة: أنّ العقيدة بالثقة في ذلك.
الخامسة: أنّ الصبرة من ذلك.
السادسة: أنّ من ذلك بعض الفضاحية.

[25] باب
ما جاء في الكهان ونحوهم
رَأَى مَسْلِمٌ في صَحِيِّهِ عن بعض أَرْوَاحِ الْبَيْتِينَ، عَنِ النَّبِيِّ صلى الله عليه وسلم، قال: "من أَنَى غَرَّافًا، قَسَّالَةً عَنْ شَيْئٍ، فَصَدَقَةٍ؛ لَمْ يَفْبِلْ لَهُ صَلاةً أِزْعَبِينَ يَوْمَهُ.
وَأَنَى أَبِي مُهْرَبٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم، قال: "من أَنَى كَاحِنا، فَصَدَقَةٍ بِمَا يَقْعُولُ;
فَقَدْ كَفَرَ بِمَا أَنْزَلَ عَلَى مُحَمَّدٍ، رَضِيَ الله عَنْهُ، وَاللَّهُ أُولُوا الْحَادِثَةَ، وَقَالَ: "صَحِيحٌ عَلَى سُرْطَانِهِمْ، عَنْ أَبِي مُهْرَبٍ". {12} من أَنَى غَرَّافًا وَكَاحِنا، فَصَدَقَةٍ بِمَا يَقْعُولُ؛ فَقَدْ كَفَرَ بِمَا أَنْزَلَ عَلَى مُحَمَّدٍ، رَضِيَ الله عَنْهُ.
وَأَنَى عَمْرَانٌ بن حُسَينٍ مَزْعُوًةٌ، فَصَدَقَةٍ بِمَا يَقْعُولُ، أَوْ تُقْيَزُ، أَوْ تُطَيّرُ، أَوْ تُفْلِحُ.

ما بين معفوفين باش وقيل شيخنا الدكتور الفريان في: فتح المجيد (٢٧/٨٨) (يا باش)
في جميع الأصول الخلاف التي أطلعت عليها من كتاب التوحيد، وشروحي) أ.ه.
والنظر: "النسخير" (ص ٤٧٩)، وفتح المجيد (٢٧/٤٨٩) وقائلي لنفس كتاب تحقيق التجريد (٢٧/٢٨٨) (عن ابن عباس). والصواب أن هذا الحديث من رواية أبي هريرة-
رضي الله عنه- مرفوعًا.

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تكهن، أو تكهن له، أو صخر، أو شجرة، ومن آتي كاهن، فصداً، بما يقول، فقد كفر بما أنزل على مصدق، وراء البراز، إنه، جيد.

وراء الطائر في الأرض، بإنداد حسن، بن حديث، ابن عباس، دون.


وقيل: هو الكاهن، والكاهن، هو الذي يخبر عن المعتقدات في المستقل.

وقيل: الذي يخبر عن العناصر في الصميم.

وقال ابن العباس بن تيمية (2): (الreserved: اسم للkahen، والمستحيل، والرمال، وتخومهم، ينْبَكَلُم في معرفة الأمور، في طرق).

وقال ابن عباس في قول: يَكَونَ أَبَا جَاَذِبَةٍ، ويَنظَرُونَ في الثغور: (ما أرى من فعل ذلك لحذركة الدين، خلاف).

فيه مسائل:

الأولى: لأتباع تَصِدِيق الكاهن مع الإيمان في القرآن.

الثانية: التصريح بأسم فخر.

ثالثة: ذكر من تكهن له.

رابعة: ذكر من تطير له.

(1) في: «شرح السنة» (182)
(2) في: «مجمع النعت» (173) وحده: (اسم عام للkahen.)
الخامسة: ذُكرَ مَن شَجَرَه.

الستاء: ذُكرَ مَن تَلَمْعُ أَبا جَاد.

السبعة: ذُكرَ الْقَرْوَةَ بَيْنَ الْكَاهِنِينَ وَالْعْرَافِ.

[31]باب

ما جاء في النشري

عن جابر، أن رسول الله ﷺ سَلَّمَ عَن النشري؟ فقال: «هي من عمل الشيطان». رَوَاهُ عَاصِمُ بْنُ سَيْفٍ جَبَّرُ، وأبو داود، وقال: (سيَّإِلَاهُ أَحْمَدَ عَنْهَا؟ فقال: ابن شهرود يكُرهُ هذا الشريعة).

وفي البخاري عن قتادة: (قلت لأبي نستبب: رجَّلٌ به طبٍ أو يُؤخذ عن المرآة، أن يَحْلِّ عَنْهَا أو يَتَّشَرُّ، قال: لا أسأله، إنما يبِدؤُون بِالإصلاح، فَأَنَا مَا نَقْفُ، فَلَمْ يُبْتِغَ عَنْهَا). النهى.

وَرَوَى عَنِ الحسَنٍ أَنَّهُ قَالَ: (لا يَحْلُ النِّسْخُ إِلَّا سَاجِرًا).

قال ابن القيم: (النَّشْرِيُّ: حَلُّ النِّسْخِ عَنَّ الْمَسْحُورِ، وَهِيَ نُوعَانٌ: حَلُّ يُسَحِّر بُعْثَة، وَهُوَ الَّذِي مِنْ عَمَلِ الشَّيْطَانِ، وَعَلَى يُعْمَلُ فِقْهُ: الخَسَنِ، وَيَتَقْرِبُ النَّاَشِرُ وَيُنَمِّيُ إِلَى الشَّيْطَانِ بِمَا يِجْبُهُ، فَيَتَقَرَّبُ عَمَلَهُ عَنَّ النِّسْخَرِ، وَالثَّانِي: النَّشْرِيُّ: الرَّفِيِّةُ، وَالْعَمَّارَةُ، وَالْأَدْعِيَةُ، وَالْذِّكْرَةُ، وَالْذِّكْرُوتُ: فَهَذَا جَاِبَرُ).

فِيهِ قَسَائِلٌ:

الأَوْلَى: الْبَيْعُ عَنْ النِّشْرِ.

الثاني: الْقَرْوَةَ بَيْنَ الْكَاهِنِينَ عَنْهَا، وَالْمُرْضَعُ فِيهِ مَقَالٌ (١) الإِسْكَالِ.

(1) في بعض النسخ: (عَمَامِيْل).
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باب

ما جاء في التحريف (1)

وزعم الطيب البصري: "لا أرى إضطراباً عند أنباء ولكن أستخرجهم لا يتكونون" [الأعراف]

وقوله: "قلوا لحنم قدمكم أن تصرفتم على أن تمؤمنون" [يس].

عن أبي هريرة - رضي الله عنه: أن رسول الله ﷺ قال: "لا عذيب ولا طهارة، ولا خامص، ولا صفرة، وأخرجوا، زادنا مسليهم: "ولأنتم، ولأخوكم".


ولا يذبح بعثbee简便: عن عقبة بن عامر، قال: ذكرت الطيرة عند رسول الله ﷺ، فقال: "أحببها الفان، ولا أنزلوا مسليهما، فإنما Raspberry معك: قلت: اللهم لا تأتي بالمسليات إلا أنتم، ولا يدفع السباق إلا أنتم، ولا أنزلوا مسليهما إلا أنتم".

ولن: من حديث ابن منصور مرضوما: "الطيرة المصز، الطيرة مشكلة، وما من إلا"، ولكن الله يحيهما بالكر، مروا أبو داود، والطيمضلي، وصححه، وجعل آخره من قول ابن منصور.

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(1) جاء في: تحقيق التحريف (199/2) (ما جاء في التحريف وغيره).
(2) في الحديث إضمار، والتقدير: وما النا إلا وقد وقع في قلبه شيء من ذلك. ونظراً الشروط.

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وَلاَ أَشْرَكُوٍ، بِهِنَّ إِنا الْعَامِرَةَ، وَلَا طَيْبَاءٌ مِّنْهُ، وَلَا كَفَّارَةٌ فِيهَا، فَفَنَّ كَتَابُهَا، فَقَالَ، فَمَا كَتَبْهُ، قَالَ، فَلَا تَفْوَلُ الْمَلَآئِمَةِ بِآخِرِهَا، أَلْهَمَهُمْ لَأَخْيَرُ إِلَىٰ أَخْيَرٍ، وَلَا طَيُّبَاءٌ مِّنْهُ، وَلَا كَفَّارَةٌ فِيهَا. كِتَابُهَا، وَلاَ كَفَّارَةٌ فِيهَا، وَلَا طَيُّبَاءٌ مِّنْهُ.

فِيهِ مِسَادِلٌ

الأوَّلَةُ: الْحَسَنَةُ عَلَىٰ قَوْلَهُ: ﴿أَلَآ إِنَّمَا كَتَبْنَا عَلَيْهِم بَعْضَ أَيْنَاءٍ﴾ (الأَسْرَارَ: 133)، مَعْ قُوْلِهِ: ﴿مَلَكَكُمْ مَكَّةً﴾ (يَسْرَ: 19).

الثانيَةُ: ﴿قُلْ إِنِّي عَزُوٍ﴾.

التَّثامِيَةُ: ﴿قَلْ إِنِّي طَيْبَاءٌ﴾.

الرابعةُ: ﴿قَلْ إِنِّي هَامَةٌ﴾.

الخامسةُ: ﴿قَلْ إِنِّي صَفْرٌ﴾.

الستَّةُ: ﴿أَنَّ اللَّهَ لَيْسَ مِنْ ذَلِكَ بَلْ مُنْتَخِبٌ﴾.

السَّبعةُ: ﴿قَلْ إِنِّي أَقْلَيْتَ﴾.

التَّاسِعَةُ: ﴿أَنَّ الْقُلُوبَ مِنْ ذَلِكَ مَعَ كَرَاهِيِّهِ لَأَلْضُرُّ بِذِبَاحَةِ اللّهِ﴾.

بالْوَكَلِيَّ.

الثَّانِيَةُ: ﴿ذَكْرُهُمْ يَقُولُونَ مَنْ وَجَدَهُ﴾.

العَشِيرَةُ: ﴿تَصَرِّحَ بِإِبْنِ الْعَمَّيْجَةِ أَطْرَعُ﴾.

الحادِيَةُ عِشْرَةُ: ﴿تَصَرِّحُ الْعَمَّيْجَةَ﴾.
باب ما جاء في التفيض

وقول الله تعالى: «الله لا إله إلا هو الحمد لله ولي الصلوات على محمد وسُليمان». {الأعراف}

وقوله: «قلواطيعيكم تسكم إن دخلتم في أيديهم، إنكم تمطرتم广阔». {بسم الله}

عن أبي هريرة -رضي الله عنه- أن رسول الله ﷺ قال: «لا عذر في، ولا طيرة، ولا آهانة، ولا أصفراء.» أخرجه.

زاد مسلم: {ولأؤود، ولا أحلول}.

وللهما: عن أبي نصر: قال: قال رسول الله ﷺ: «لا عذر، ولا طيرة».

ويحيى بن الفارج: قالوا: ونا潭الان؟ قال: {الكلمة الطيبة}.

ولا يبي ذا داود ستة صحيح: {عن عائشة بنت عبد عامر}. قال: ذكرت الطيرة عند رسول الله ﷺ، فقال: أحضنها الفال، وآثرها، فأذ حازم معا، {لبقة}. قال: بلعبال الله ﷺ لم يأتي بالحسنت إلا أنت، ولا يدفع السحابة إلا أنت، ولا يأوى ولا يحكم {إبي إيك}.

وذكر: من حديث ابن منصور مزهو: {الطيرة شرك، الطيرة شرك، وما من إثراك}. ولكن الله ﷺ يذهبه بالعقول. رواه أبو داود، والشافعي، والصحيح، وجميل أخرى من قول ابن منصور.

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(1) جاء في: {تخصيص التفرد} (219/199) (ما جاء في التطور وغيره).

(2) في الحديث إضمار، والتقدير: وما منا إلا وقد وقع في قلبي شيء من ذلك. وانظر الشرح.
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وعن أبي مالك الأشعري - رضي الله عنه - أن رسول الله ﷺ قال: «أوَٰيٰٰاً في أثني من أمر الجاهلية لا يتزكّونُونُ في الفخور بأخيه، وعلم في الأنساب، والاستشقاء بالنمجوم، والبجاجة». وقال: «لاقتال إذا لم تنب قبائل موته، تقام يوم القيامة وعليها سرقات من قطران، وديرج عن جروح رؤاه مسلماً.


ولهم من حديث ابن عباس معاذة، وفه: قال بعضهم: فقد صدقو نواحة. فأنزل الله ﷺ هذه الآيات: {ولا كاهن، ولا فقيه، ولا مرجع الترجيح، ولا من يعلمون علماً آتى أن يثور أن كريم في كتبنا تكريمًا لبسطه إلا الممنون أن يرزق أن يزولا من رعي الكافرين أموالاً للدوقين أن يذهب ويعملون بهم ثم يكره أن يبتغوا.} [الواقعة].

فيه مسائل.

الأولى: تفسير آية الواقعة.

الثانية: ذكر الأثني إثني من أمر الجاهلية.
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التالتة: ذكر الكفر في بعضها.

الرابعة: أن من الكفر لا يخرج من الجلالة.

الخامسة: قوله: «أصبح من إياكم مؤمنين يبي وكافرون، بسبب نزول

التغمة.

السادسة: التقطّن للإيمان في هذا الموضوع.

السبعة: التقطّن الكفر في هذا الموضوع.

التثامنة: التقطّن لقوله: «قد صدق نوء كذا وكذا».

التاسعة: إخراج العالم للكفيّم للمسالة بالاستفهام عنها; قوله:

«أتدرون ماذا قال رزقكم؟».

العاشرة: وعيد التائحة.

باب

قوله تعالى: «وَجِئْتُ الْكَابِئِينَ مِنْ يَكُونُونَ دُوَّارًا أَنْ أَنْذَكَارَ يُحْيِي حُسْبَ اللَّهِ» [البقرة: 165]

وقوله: «فَلَيْنِ كَانَ مَتَافِئًا ثُمَّ نَبَارُ وَصْحَمَ» إلى قوله: «أَحِبَّ إِلّيَّ الصُّحُبُ»

بِكَ أَحِبَّ لِيَّ وَرَسُولُ اللَّهِ ﷺ لَا يُبْقِي الْقَومَ الْمُتَفَسِِّّعَاتُ» [البقرة]

عن النبي ﷺ، قال: «لا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحْبِبَ إِلَيْهِ

مِنَ الْبَيَّةِ، وَالْبَيَّةِ، وَالْمَامِ السَّعِيمِينَ»، أَخْرُجَاهُ.

وَلَهُمَا: عنه ﷺ، قال: قال رسول الله ﷺ، «الاثْنَانِ مِنْ كُلِّ فِيّهِ، وَجَدَةُ بِينَ

حَلَّةَ الْإِيمَانِ: أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحْبَبَ إِلَيْهِ مِنْ مَا سَوَاهُمَا، وَأَنْ يَحْبَ}}

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المرأة لأُبِينَة إِلَّا أَنْ يَبْعَدَ فِي الْكَفَّارِ بِعَذَّبٍ إِذْ أَنْفَقَهُ الْهَيْمَةُ، كَمَا يَبْعَدُ فِي النَّارِ.

وَفِي رَوَائَةٍ: أَلْقَيْتُ خَلَائِلَ الإِيمَانِ خَلَائِلٌ إِلَّا أَنْ يَأْذَنَ إِلَيْهِمْ (أَنْ تَلْبَسُوا). 
وَيَسْتَعْلَمُ ابْنُ عَبَاسٍ قَالَ: مَنْ أَحْبَبَ فِي اللَّهِ وَأَبْقَى فِي اللَّهِ وَبَعْضُ فِي اللَّهِ وَبَعْضُ فِي الْجَهَالَةِ وَتَعَادُدُ فِي اللَّهِ وَإِنْ تَخْلَفْنَا لَوْلَا يَكُونُ لَنا سُرُرٌ وَأَنْ يَبْعَدُ عَدْمُ الإِيمَانِ إِلَّا أَنْ يَأْذَنَ إِلَيْهِمْ (أَنْ تَلْبَسُوا).

وَإِنَّ كَثِيرًا غَلَبَهُ الْكَبِيرُ وَرَكَبَهُ الْبَغْرُ وَوَلَّى عَلَى أَمْرِ الْرُّجُلِ ذَلِكَ لاَ يَجِدُ عَلَى أَهْلِهِ شَيْئًا) روَاهُ بِابِنِ جَرِيرٍ.

وَقَالَ ابْنُ عَبَاسٍ فِي ذَلِكَ: وَقَالَ: تَقْلِيدُ بَيْمُ الْأَسْبَابِ "ذَٰلِكَ" (البقرة): "قَالَ: "مَوْلَايُ".

فِي مَسَائِلٍ

الأولى: تَقْسِيْمَةُ البَقْرَةِ.

الثانية: تَقْسِيمُ الآيَةِ "كَرَاهَةً".

الثالثة: وَجْوَابُ مَعْتَبِرٍ، [وَتَقْدِيمُهَا] عَلَى الْقَهْرِ، وَالْأَهْلِ، وَالمَالِ.

الرابعة: أَنْ يُقْتِلَ النَّاسُ لاَ يَبْنُ عَلَى الْحُجْرَةِ مِنْ الإِسَلَامِ.

الخامسة: أَنْ لِلإِيمَانِ خَلَائِلٌ إِلَّا أَنْ تَلْبَسُوا لإِيمَانٍ وَقَدْ لَا يَلْبِسُوا.

السادسة: أَعْمَالُ الْقَلْبِ الأَرْبَعُ (1)، أَلْتَنَّالُ وَلَا يَكُونُ إِلَّا أَنْ تَلْبَسُوا إِلَيْهِمْ.

السادسة: أَحْدُطُمُ الإِيمَانِ إِلَيْهِمْ.

السادسة: فُهمُ الْخَافِئِ إِلَيْهِمْ، فَعَلَى أنْ تَلْبَسُوا إِلَيْهِمْ أَمْرًا مَّجِيدًا.

(1) كَذَا فِي كُلِّ السَّنَةِ وَالصَّحِيحِ: (الأُرْبَعَةِ).

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الثامنة: تفسير: {فَوَقَّطْنَ بِهِمُ الأَسْبَابُ} [البقرة: 166].

التاسعة: أنَّ مِنْ الْمُشْرِكِينَ مِنْ يَتَبَلَّغُ اللَّهَ كُبْرَاءً

العاشرة: الَّذِينَ آتَاهُمُ اللَّهُ كُلَّ نَصْرَةً وَأَجْدَادَ مِنْ دُونِ اللَّهِ

الحادية عشرة: أنَّ مِنْ أَعْلَمَهُمْ فَنادَى مَعَالِمَهُ مُحْقِقَةَ اللَّهِ، فَهُوَ الشَّرِكُ

الأثَنَاء: [32] باب
قول الله تعالى: {أَيَأَيُّهَا الْأَرْضُ الْمَحْضَرُ} [آل عمران].

وقوله: {إِنَّمَا يَسْتَمِعُ مَعَ اللَّهِ مَنْ شَاء} [النساء]

وَأَلْقَى اللَّهُ وَقَتْرَهُ وَلَمْ يَتَفَقَّلَ إِلَّا اللَّهُ قَمَّسَ أُولَاهُ أن يَتَفَقَّلُونَ بِالْمَهْدِيَّةِ

الثانية: [ ]

وقوله: {وَمَنْ أَتَى مِنِّي مِن يَقُولُ مَعَّا مِنْهُ وَلَا إِلَّا أَيْدُيَ بَأْسُهُ} [المؤمنون: 10-11]

عن أبي سعيد رضي الله عنه: {لقد قام من ضعف اليتيم أن يُرضي
التاسع يستخط الله، وأن نحن به على ما لم
يؤتَّهُ الله، إنْ يَرَى اللَّهُ كَيْفَ يَحْصُرُ خَيْرَيْهِ، وَلَا يُرَّهُ كَرَاهِيَةَ كَأَرَى}

وَعَنْ عَائِشَةَ بُنتِ يَسَرْدُ رَضِيَ اللَّهُ عَنْهَا، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: {فَمَنْ أَنْتَسَمَّ رَضِي
الله يستخط النَّاسِ؛ رَضِيَ اللَّهُ عَنْهَا، وَأَرَضَى عَنَّةَ النَّاسِ، وَمِنْ النَّسَمَ رَضِي

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الناس يُسسخِط الله، يُسخِط الله تعالى، وأُسخِط عَلَيِّهِ الْكَانَسُ، وَرَوَاهُ إِبْنُ حِبَابُ.

في صحيحه.

فِي مَقَاسِمِهِ

الأولى: تَفْسِيرِ آيَةَ آل عمران.

الثانية: تَفْسِيرِ آيَةَ بَرَاءَةُ.

الثالثة: تَفْسِيرِ آيَةَ المنكُور.

الرابعة: أَيَّ اليمين تُضَهِّفُ وَتُفَوَّى.

الخامسة: عِلَامَةُ ضَحْفِه، وَمِن ذلِكِ هذَهُ الْثَلَاثُ.

السادسة: أَيَّ إِخْلاَصُ الحُرُوفُ تَمَّ الْقُوَائِمِ.

السادسَة: ذِكرُ نَوَابِ مِن قَعْلِه.

الثامنة: ذِكرُ عَقَابٍ مِن تَرَكَ.

[23] يَا بُنتِ اللهِ مَسْلَىٰ: وَأَرْضَى أَنْ فَتُوَّلُوا إِن كَانُ مُؤْمِنًا

المائدة: 32.

وَقُوْلُهُ: إِنَّمَا الْمُؤْمِنُونَ أَلَّذِينَ إِذَا ذَكَّرَ أَنْفُسَهُمْ فَلَمْ يَكُونَ وَقْعًا [الأنفال: 22].

وَقُوْلُهُ: كَانَ أَنْفُسُهُمْ كُفَّارًا وَأَنْفُسُهُمْ أَضْرِرُّهُمْ إِنْ كَانُ مُؤْمِنًا [الأنفال: 69].

وَقُوْلُهُ: مُنْ خَرَّ وَقْعًا عَلَى أَنْفُسِهِمْ سَيْسَمَهُ [الطلاق: 3].

وَعَنِّي ابن عَبَّاسٍ، قَالَ: حَسَبَنَا أَنَّهُ وَجَدَ الْوَسْحَىٰ [آل عمران: 4].

فَقَالَهَا إِبْرَاهِيمَ: عَلِيَّ الْسَّلَامَ، حَسَبَ أَنَّهُ مُؤْتِمُهُ في النَّارِ، وَقَالَهَا مُحَمَّدٌ: حَسَبَ أَنَّهُ مُؤْتِمُهُ.
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173. رواه البخاري، والنسائي.
فِي مَسَائِلٍ
الأولى: أنَّ الوَكِيلَ من القرآن.
الثانية: أنَّهم شُروط الإيمان.
الثالثة: تَسْمَى آية الألقاب.
الرابعة: تَسْمَى آية في أخَرًا.
الخامسة: تَسْمَى آية الطلاق.
السادسة: عَظِمْ شَأْنُ هِذهِ الكِتَابَةِ، وأَلَّها وَقَلٌ إِبْرَاهِيمٌ، وَمَحَفَّظٌ في
الشَّكِّ.

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قَالَ الْحَرَّةُ: يَا أَيُّهَا مَسَّكَرُ اِنْصَرِفْ أَنْ نَحْبِرُ مَسَكَرَ اللَّهِ إِلَّا الْقُوَّمُ
الْعَظِيمُينَ.[الأُثْرَاءَ]
وَقَالَهُ: قَالَ الْحَرَّةُ: وَمَا يَكْبِنُ مِنْ رَحْمَتِ رَبِّي إِلَّا الْقَلَّازِمَةَ.
[الحَجَّ]
وَعَنِّي أَبِي عُبَيْدَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ اسْتَغْلَدَ عِنْ الكُتَابِيِّ، فَقَالَ: الْقُرْآنُ يَدُ اللَّهِ،
وَالْيَأْسُ مِنْ وَرَحُمِ اللَّهِ، وَالْأَمْنُ مِنْ مَكْرِ اللَّهِ.
وَعَنِّي أَبِي مَسْكَرَ، قَالَ: (أَكَثَّرَ الْكُتَابِيُّ: الْإِشْرَافُ بِاللَّهِ، وَالْأَمْنُ مِنْ مَكْرِ
اللَّهِ، وَالْقُوَّةُ مِنْ وَرَحُمَ اللَّهِ، وَالْيَأْسُ مِنْ وَرَحُمِ اللَّهِ). رَوَاهُ عَبْدُ اللَّهِ.
فِي مَسَائِلٍ
الأولى: تَسْمَى آية الأُثْرَاءَ.

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PURITY OF FAITH

الثانية: تفسير آية الحج.
التالية: شبهة السؤال في من أمر مكره الله.
الرابعة: شبهة السؤال في المتوات.

[43] يَا بَشَرَ
من الإيمان بالله الصبر على أقدار الله
وقول الله تعالى: "وَمَنْ يَوْمَ الْيَومِ يَقْرَإْ نَبِيَّ الْخَبَرَةِ يَكْبُرُ وَعَلِيْهِ".
قال تعالى: (هو الرجل تصنيفه المصيبة، فباعث أنها من عند الله، فضرَّ ونصب).
وفي: "صاحب مسلم عن أبي مروية، أن رسول الله، قال: المثنا
في التاسع مهما بهم كفر، الطمَّن في السبب والباحة على المتين،
ولهذا: عن ابن مشمر مزقوغًا: "ليست صاحب من ضرب الخذوذ، وشد
الجبوب، وذكا يدهو الجاهلية).
وعن أبي، أن رسول الله، قال: "إذا أراد الله يعين الخير، عجل له
المغنية", إذا أراد الله يعين الشار، أستنك عنة بينه، حتى
يوقفي (2) يبوعم القيامة.
وقال النبي: "إذا ظل الباء مع عظم الكلام، وإن الله تعالى إذا

(1) في بعض النسخ: (بالمرثية)، والثبوت موافق لمصادر الحديث.
(2) كذا في النسخ وهو موافق لرواية النوري (1391) وابن عدي (6/1119). وعبد الله (3) في: "شرح شكل الأثار" (1000)، والحاكم (4) في: ( mjuzame). وعبد الله (5) في:
الأسماء والصفات (216)، والبيدوي في: "شرح السنة" (1435) (بمجرد).
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أحبب قومًا، أولًا، أن تبانوا، فمن رضي، فلة الرضا، ومن سخط، فلة الشخط.

تحتَّمْه الرَّزُمِدَي.*

فيهُ تساؤل:

الأولى: تفسير آية الشعاعين.

الثانية: أن هذَا يمن الإيمان بالله.

الثالثة: الطغون في النسب.

الرابعة: شدة الوعيده من ضرب الخلد، وضيق الجيب، وذخايدها.

الخامسة: علامة إرادة الله تعالى بالخير.

السادسة: إرادة الله تعالى.

السبعة: علامة حب الله للعُين.

الثامنة: تخريج الشخط.

التاسعة: تواب الرضا بالبلاط.

[35]يَابُ
ما جاء في الزبيدة، وقول الله تعالى: «فَأَلَمَّا أتَيَّثَ فَيُشْكُرُونَ اللَّهُ إِلَّا مَنْ وَقَعَ فِي مَسْأَلَةٍ» [الكهف].

عن أبي هريرة رضي الله عنه: قال الله تعالى: «أَاوَٰحِيَ السَّمَّارِيَةَ عَنِ الشَّرَكَاءِ عَنِ السُّوءِ.»

من عمل عملاً شريكًا في غيبي: فكرته وشراكَة. وراء مسلم.
PURITY OF FAITH

وَقَولَتْ نَفْسُهُمَا: "أَلَا أُخْرِجُكُمْ إِلَيْهِمَا وَأُخْرِجُكُمْ إِلَيْهِمَا بِقُلُوبٍ مُّزَّنَّةٍ لِّيَكُونُوا عِنَادَيْنِ مِنَ الصِّيِّبِضِ الدِّجَالِيَّ؟" قَالَوا: وَلَـي. قَالَ: "الشَّرَكُ الخَيْفِيُّ، يَقُومُ الْرَّجُلُ
فِيْضًا فِيَّرِينَ سَلَاحَةٍ لِّيَأْتِيَ مِنْ نَظَرٍ رَجُلٍ، رَوَاءٌ أَحْمَدٌ.
فِيْهِ سَاءَلُ:
الأولَى: تَسَيْرَةُ الكِفَّانِ.
الثانيَّة: الأُمَامُ العَظِيمُ فِي رَكَّةِ الْعَمَلِ الصَّالِحِ إِذَا دَخَلَهُ شَيْءٌ إِلَى الْحُيْرَةِ اللَّهِ.
الثالِثَة: ذَكَّرَ السُّبْبُ المُرْجِعُ لِلذَّلِيلِ، وَهُوَ كَمَانُ البُرِّ.
الرابِعَة: أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ نَعْمَالُ الشُّرَكَاءِ.
الخامِسَة: تَحَوَّلَ الْبَيْتِ عَلَى أَصْحَابِهِ عَمَنْ يَأْتِيهِ.
السَّادِسَة: أَنْ يُنْفَرُ ذَلِكَ بِأَنْ يَتَوَقَّعُ عِنْدَ اللَّهِ، لَكِنْ يَزِهِّرُهَا لِمَا يَبْرَأِي مِنْ نَظَرِ
الْرَّجُلِ إِلَيْهِمَا.

[26] بَابٌ
مِنِ الشَّرَكِ إِذَاً الْإِنسَانِ بِعَمَلِهِ الذَّنِيَّ
وَقَولُ اللَّهُ ﷺ تَحَلَّلَ: "فَمَيْنَ كَأَنْ يَرْبِدَ الْحُيْرَةِ اللَّهِ وَرُبْنَتِهَا وَرُبْنِيَّهَا أَنْ هَيْ هُمْ بِهَا
وَفِيهَا لَيْسَ كَسَارُوا ﷺ أَوْلِيَاءَ الْأَمْرِ أَلَّا يَكُونُوا فِي الأَطْرَامِ إِلاّ أَسْتَفْنَ وَإِنْ هُمْ مَأْصَعَرُوا
فِيهَا مِنْ أَطْرَامٍ كَأَسْتَفْنَوا ﷺ (مُثَلَّ). [٩٩: ١٥،١٦].
فِي: الْصَّحِيحِ عَنِ أَبِي مُحَيْرَةٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ ﷺ رَسُولُ اللَّهِ ﷺ:
"فَقَدْ أَحْيَا الْمُبَيْنَاءَ، أَحْيَا عِبَادَ الْنَّارِ، أَحْيَا عِبَادَ الْذَّرْعِ، أَحْيَا عِبَادَ الْخَمِيسَةَ، أَحْيَا عِبَادَ
الْحُمَيْلَةِ، إِنْ أَخْلُطَ مِنْهُمْ، إِنْ أَخْلُطَ مِنْهُمْ، وَإِنْ أَخْلُطَ مِنْهُمْ، إِنْ أَخْلُطَ مِنْهُمْ، وَإِنْ أَخْلُطَ مِنْهُمْ.
وَإِذَا شَكَّ فَلاَ أَنْشَقْنَ. طُوَّرَ لِي حِيَادُ أَخِي، يُكَانُ قُرْبَيْهِ فِي سَبِيلِ اللَّهِ، أُشْهِدُ..."
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رَأَيْتُ مَثَلًا قَدَمًا، إِنْ كَانَ فِي الْجِرَاسَةَ، كَانَ فِي الْجِرَاءَةَ، وَإِنْ كَانَ فِي
الشَّاَقَةِ، كَانَ فِي الشَّاَقَةِ، إِنْ أَسَافَنَنَا، لَمْ يُؤْنَ نَفْهُ، وَإِنْ سَقَعَ، لَمْ يَنْتَفَعَ.

فيهُ مَسْأَلَةَ

الْآْوَلَةُ: الْإِرَادَةُ الإِنْسَانِيَّةُ بَعْدُ الْآْخِرَةِ.

الثَّانِيَةُ: تَفْسِيرَةُ مَهْدِيّ.

الثَّالِثَةُ: تُسْنِيمةُ الإِنْسَانِيَّةِ رَبِّيّ، وَالْمُرْتَبَةِ، وَالْخَيْبَةِ.

الرَّابِعَةُ: تَفْسِيرُ ذَلِكَ بِأَنّهُ إِنْ أَعْطَيْتُ رَبِّي، وَإِنْ لَمْ يُفْتَحَ سَخْطُ.

الخَامِسَةُ: قُوَّلَهُ: "يَسَرُّ وَانْتَكَسِ.

السَّادِسَةُ: قُوَّلَهُ: "وَأَعْمَلَ؛ فَلَا تَنْتَفَعَ.

السَّابِعَةُ: طَعِنَّهُ عَلَى اِلْمَجْاهِدِ عِنْدَهُ يُضْعُفُ يُتْلَى الصَّفَاتِ.

٣٧٧[بِاَب]

مِنْ أَطَابِعِ الْعَلَّمَةِ وَالأَمْرَةِ فِي تَخْرِيجِ مَا أَحْلَ اللَّهُ وَأَخْلِيْلِهِ مَا حُرُمَهُ;

فَقُدْ أُتْنِخْذُوهُ أَزَايْبًا.

وَقَالَ ابْنُ عَبَاسِ: "بُوْكِيَ إِنْ أَنْ تَنْزُلْ عَلَيْكَ حُجَاجًا مِّنَ الْعَلَّمَةِ، قُلْتُ: قَالَ رَسُولُ اللَّهِ ﷺ، وَقُولُونَ: قَالَ أَبُو بْكَرُ وَعَمَّرُ."

وَقَالَ الْإِمَامُ أَحْمَدٌ بْنُ حَنْبَلٍ: "عَجِبَتْ لَمْ أَقُولَ عَزَّوْنَا الإِنْسَادَ وَصَخَّتْ بِذَهَنْهُ إِلَى رَأْيِ سُفْيَانَ، وَاللَّهُ ﰐ، أَفْتَقَ الْأَرْبَعَ حَجَاجٌ عَنْ أَحَدِهِمْ أَنْ تَمْسِكُوهُمْ يَضْعَفُهُمْ عَذَابًا أَيْنَ؟ (السُّؤُورُ: ٢٣)، أَنْ تَدْرِي مَا الفَشْتَهُ؟ فَتَسْتَفْعُ السُّرُّ، لْمَلَأَهُ إِذَا وَفَتَحَنَّ أَنْ يَقُولَ فِي قَلِيدَيْنِ مِنَ الْخَيْبَةِ؟"

وَعَنِّيَٰبِنِي بْنِ حَانِيَنَّ: أَنَّهُ سَمَّى الْرَّجُلُ أَسْقَهُ، فَأَخْطَأُهُ أَنْ أَيْتَهُ: "فَأَنْكَرَهَا"
أحبكَ أَيُّهَا الرَّبِّ وَغَفَّوْنِي مَنْ أَرَابَّكَ إِلَّا هُوَ الَّذِي يُفْرَجُ عَنِّي عَنْ شَرِّكِهِنَّ. (البقرة: 131) فَقلَّتْ لَهُ:

إِنَّا نَسْتَنْعِدُهُمُّم. فَانْفِرْنَ مَا أَخْلَقْتُ إِلَّا الَّذِي كَفَّرَ عَنِّي وَيَعْلَمُ مَا

حَوْمِ الْحَيَاةِ الْأَخِرَةِ؟ فَقَالَتْ: فَبَلِّي. قَالَ: "قَلْلَكِ عَبَادِكُمْ، رَضَى أَحْمَدُ

واَلْإِسْلَامُ، وَحَسَنَّا".

فِيهِ مَسَائِلٌ

الأُولَى: تَفْصِيلُ آيَةَ الثُّور.

الثانيَّة: تَفْصِيلُ آيَةَ "يَرَىِّ".

الثالثَة: التَّحْصِيلُ عَلَى مَعْنَى العبادةِ التي أَكْرَهَهَا غَلَامُ.

الرابِعَة: تَمْشِيلُ إِبْنِ عَبَاصِ بَابِي ذِي وَحْشَ وَحْشَرَ، وَتَمْشِيلُ أَحْمَدٍ بِسَفْيَانَ.

الخَامِسَة: تَسْحِيرُ "أَخْوَالِ إِلَيْهِ"، حَتَّى صَارَ عَنْهَا أَكْثَرُ عَبَادَةُ

الرَّحْمَانِ هِيَ أَفْضَلُ الأَمْرَاءِ، وَتَسْفَحُّ الْوَلَايَةِ، وَعَبَادَةُ الأَخْبَارِ هِيَ الْبَيْنَ

الْفَيْسَ. فَمَثْلَ تَسْفَحُّ الأَخْوَالِ إِلَيْهِ "أَنْفُدُّ مِنْ دَوْنِ الْحَمْرَ مِنْ لَيْسِ مِنْ الصَّالِحِينَ،

وَعَيْبُ بِالْعَضْنَ الأَثْرِيِّ مِنْ هُوَبِينِ الجَاهِلِينِ.

[38] بَيْتٍ

قَوْلُ اللّهُ ﷺ: "كَأَنَّ يَدَّرَ رَبِّي إِلَى الرَّحْمَانِ وَجَعَلَ لَهُمْ أَثْرَاءً مَّثْلَهَا أَوْلَى إِلَيْهِ وَمَا

أُنْفُدُ مِنْ دَوْنِ الْحَمْرَ مِنْ لَيْسِ مِنْ الصَّالِحِينَ، وَقَدْ أَمْرَهُ بِالْبَيْنَ لَهُ أَنْ يُكَلِّمَهُمْ

وَرَأَى يَدَّرَ رَبِّي إِلَى الرَّحْمَانِ وَجَعَلَ لَهُمْ أَثْرَاءً مَّثْلَهَا. فَكُلُّ فَٰتِرٍ لَا يَعْلَمُهُ أَقْبَلَ مَفَتِحَةٌ إِلَى رَبِّهِ بِأَثْرِيهِمْ

لَيْسِ مِنْ دَوْنِ الْحَمْرَ مِنْ لَيْسِ مِنْ الصَّالِحِينَ، وَقَدْ أَمْرَهُ بِالْبَيْنَ لَهُ أَنْ يُكَلِّمَهُمْ وَقُلْ لَهُمْ: "إِنِّي آمِنُ

(1) في إحدى النسخ: (تُحَوَّل الأَخْوَالِ).
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وقوله: "وأنا أريد منهم لا تقتضوا في الأزل قلنا إنا نحن مصبركم" ([الفسح: 11]
وقوله: "ولا تقتضوا في الأزل بعبدك إمساكهم وادعو خوافا وظلمًا إن رحمة الله قريبة إلى المحسنين" ([الإعراف]
وقوله: "أجمعتم الميلو بعون ومن أحسن بينكم حكما أقر قريشون " ([الجاجدة]

عن عبد الله بن عمير: "أن رسول الله قال: "لا يوجد أحدكم حتى يكون مهاة، إنا نكلفه. قال الثوري: "حديث صحيح، رواه في كتاب "المجلة" بإسناد صحيح.

وقبل: "نزلت في رسالتي خصصًا، فقال أحدهم: تزامنا إلى الله"
(1) شرح الإمام سليمان هذه الآيات وما بعدها إلى آية: (49) على أنها من كلام المصطفى، انظر: "تفسير المعزز الحمدي" (ص 414-415).
(2) في: "البيان" (ص 472-477) تُلتمس هذه الآية على النبي على.
(3) نظر: "الآن" لم ترد في بعض النسخ وهي مثبتة عند ابن جرير في "جامع البيان" عند تفسير الآية المذكورة.
وقال الآخر: إلى كعب بن الأشريف، ثم تزاافا إلى عمر، فذكر له أحداثها الفضيلة، فقال للذي لم يرضى رسول الله: أكذبك؟ قال: نعم. فقررت بالشهد فقتله.

فيه تساؤل:

الأولى: تفسير آية النساء ومتافها من الإعاقة على فهم الطاغووت.

الثانية: تفسير آية البقرة: {وإذا أتى لهم لا تقموا في الأرض} [البقرة: 11]

الثالثة: تفسير آية الأعراف: {ولا تقموا في الأرض} {بسم إعلانهم} [الأعراف: 56]

الرابعة: {أحكم لكم في ما بينكم} [العائدة: 50].

الخامسة: مواقعة الشعبي في سبب نزول الآية الأولى.

السادسة: تفسير الإيمان الصادق، والكافر.

السابعة: قصة عمر مع المنافق.

الثامنة: {كون الإيمان لا يحصل لأحد حتى يكون هو أو تأبِّي الرجاء}.

{الرسول}.

{39}BAB

من جهد شيخي من الأسماء والصفات وقوله تعالى: {ولهم كفرون} {الصف: 2} {قل هو ذي لا إله إلا هو عليه يأوى}.

{الرعد}. 375
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وفين صحيح البخاري: قال علي: (حتى الثامن بما يعرفون، أثربذون أن يكذب الله ورسوله)

ووزى علي بن الزرقاء، عن معاذ، عن ابن طاووس، عن أبيه، عن أبي عباس: (أنما رأى رجلاً فقتله لما سمع خبر بما غلى من النبي في الصُفَات اشتباكًا لذلك، فقال: ما فرق هؤلاء؟ يجبون رجل عند مالكيه، ويبلكون عند مالكيه؟) انتهى

ولما سمعت فرعوس رسول الله يذكر الرحمن، ألقوا ذلك، فآذن:

الله منهم: {وَمَا كَفَرَّنَّاهُمْ وَلَمْ يُعَلِّمُنَّهُم} (الرعد: 20).

فيه تساؤل:

الأولى: عقد الأمين بجحجي شيء من الأسماء والصفات.

الثانية: تفسير آية الرعد.

الثالثة: نزول التحذير بما لا يفهم الشامع.

الرباعية: ذكر الجملة: الله يعفف إلى تكذيب الله ورسوله، ولزلا أولم يعتمد المنكر.

الخامسة: كلام ابن عباس لعني استنكر شيئاً من ذلك، وأله أهلته.

[40] باب

قول الله تعالى: {يُقَبِّلُونَ الْقُرْآنَ الْمُحْكَمَةَ وَيُعْتَفِقُونَ} (النحل).

قال مجاهد: معناه: (هو قول الرجل: هذا ناعي، ورئيته عن أبيه).

وقال عون بن عبد الله: {يُقَبِّلُونَ أَلْوَاءَ فَلَانَ} (ليكون كذا).
وقال ابن تيمية: {قولون: هذا إضفاء على الإيمان}.  
وقال أبو العباس: {بعد حديث زيد بن حانذة الذي في: {الله - تعالى - يؤتى}.}  
قال: أصلح من يحب يعرف وكأنه الحديث، وقد أقدام: {وهذا كثير}.  
في {الكتاب} و{الأثراء}، لم يسمح لنا من يفسر {العامة} إلى غيره. ويشتر كه.  
قال بعض الكلاب: {هؤلاء هم، كأنه الريح طيبة، والملح حادًا}.  
وتخري ذلك في مهجور {على ألسنة كثيرة}.  
فيه: قسائط:  
الأولى: تقسيم معرفة اللغة وإكبارها.  
الثانية: معرفة أن هذا جاء على ألسنة كثير.  
الثالثة: تسمية هذا الكلام: إكبار اللغة.  
الرابعة: المجتمع الصدفين في القلب.  

باب:  
قول الله تعالى: {فكوننا نعلم أما أنت أنك تعلم}.  
[البكرة]  
قال ابن عباس في الآية: {الأنداد هو الشرك، أخفي من ديب اللغي على صفة صوداء، في ظلمة اللغي، وله أن يقول: والله، وحبارك بإلهك، وحبتي، وقول: ألا كتب هذه؟ لأنك اللصوص، وأنبأ النافذ في الدار؛ لأنه اللصوص، وقول الزمل: يا شمس الله وشمسة، وأتيل الزمل: (1) هو: شيخ الإسلام ابن تيمية رحمه الله.  

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كتاب التوحيد

قوله: (أن يقول الرجل)، غير موجودة في بعض النسخ، وهي مثبتة في: "مسنف عبد الرزاق" (1981)، وال"الصافت" لابن أبي الدنيا (1347).

في إحدى النسخ: (ياءها).
PURITY OF FAITH

[42] Bab
Majaza Fihum 'La Yiqsun Bialiff Bi'llah

UNABI MU'AMMAR - RASULI'LLAH - AYDHU BISLLAH EHUMA - ALLAHTU ANU TALFILA'TOU WA ALLAHU BIALIFF BIALAHICHU; WAIN ALHUMNIWA LAMARIWA LAM INQASSOU. RUAHUN AYDUN MAJAHU WISNAHUSI.

FEEHU MASAIL:

ALAWJA:
- AYDHU BISLLAH BIALIFF ALAYH.

ALATRILLA:
- ALMULKU BIALIFF LA'HUMA AYDHU BISLLAH.

ALTARIMA:
- WABAHDU MIN LAM INQASSOU.

[43] Bab
QOOL MASHA'ALLAH WISINT

UN FAYLA:'T (ALI BAYDA ALI TANIB) FQAL: ALI 'LMAROH U LAFAKUN; TAWLWAN MA SHA'ALLAH WISINT, WATALLWAN ZAKAHUBA. ALAMAROH TANIB FI AYDOHOO WAINU TALFILA'TOU LA ALLAHU. RUAHUN TANIBU WISINTYI.

WASATIU:

WALADI ALAMMA:
- AYDHU BISLLAH CAAL ALI TANIB
- FQAL: ALI 'LMAROH U LAFAKUN; TAWLWAN MA SHA'ALLAH WISINT.

WALABI MAJAHU:
- UNTALFILA'T CHARI'AH LAHUMA, FQAL: RAHUN CAALI ATTA'IQA ALFYQOMULOHU WAINU TALFILA'TOU LA ALLAHU.
كتاب التوحيد

قالوا: وأنتم لقوم لولا أكثرك تقولون: ما شاء الله وشاء 무엇ة. ثم مرت
بتصرف من التصاري، قلتم: إلَّا أنتم لقوم لولا أكثرك تقولون: ما شاء الله
وشاء مخملة. قالوا: وأنتم لقوم لولا أكثرك تقولون: ما شاء الله وشاء مخملة.
فلما أصبخت أخبرت بها من أخبرت، ثم أتينت النبي صلى الله عليه وسلم، فأخبرتهما، قال:
هل أخبرت بها أختنا؟ قلتم: نعم. قال: فحمد الله، وأثنى عليه، ثم قال:
أنا أشهد أن لا إله إلا الله وأن محمداً رسول الله، واتبعكم قلتم:
كلمة كان يمنعني كذا وكذا إن أنها كمم عنها؛ قلتم قولوا: ما شاء الله وشاء
مخلصة، وكون قولوا: ما شاء الله وخذنة.

فيه تساؤل:

الأولى: معرفة اليهود والشرك الأضغر.

الثانية: فهم الإنسان إذا كان له موطن.

الثالثة: قوله: أَجَعَلْتُ لَهُمَا نَجَّارًا فَكَيْفَ يَعْلَمُنَّ قَالَ: يَا أَكْرَم
الخلق! ما لي من مَنْ أَلُّوْدُهُ سَوْاءَكَ... والبيتين تغذى.

الرابعة: أن هذا ليس من الشرك الأكبر، قولوا: يُمنعني كذا وكذا.

الخامسة: أن الرؤيا الطعامية من أقسام الوصي.

السادسة: أنها قد تكون سبباً لشرع بعض الأحكام.

(1) قوله: (بأكرم الخلق) لم ترد في بعض النسخ.
PURITY OF FAITH

[44] باب
من سب الدهر فقد أدى الله
وقول الله تعالى: {«وَقَالَ مَالِكٌ إِنَّ اللَّهَ عَسِيرٌ كَرَمَةً وَلَا يَتَحَيَّاجُ إِلَىَّ الْأَنْعَامَ وَمَا} [الج鞍ية].
وفي الصحيح عن أبي هريرة عن النبي ﷺ قال: "قال الله تعالى: {يَوْزِرِيِّنِي إِنَّمَا أَمَّامُكُمَا الْأَحْزَابُ وَأَنَا الدَّهْرُ، أَقْلِبْ الْأَحْزَابَ وَالْأَنْفُسَ}."
وفي رواية: "أَلْتَشْوِيَ الدَّهْرُ، فَإِنَّ اللَّهَ مَعَ الدَّهْرِ".
فيمه مقاسيم:
الأولى: التهن عن سب الدهر.
الثانية: {تَسَيَّرُهُ أَبَيَّةَ اللَّهِ}. 
الثالثة: التأهل في قوله: {فَإِنَّ اللَّهَ مَعَ الدَّهْرِ}.
الرابعة: {أَلْتَشْوِيَ الدَّهْرُ، وَأَلْتِمْ تَسْمَاهُ بَقِيلَهُ}.

[45] باب
الثنامي يفاضل الفضاء ونخوته
في الصحيح عن أبي هريرة عن النبي ﷺ قال: "إِنَّ أَخْنَعْ أَيْضًا عَنْ اللَّهِ، رُجُلًا يَسْمَعُ أَمِثَالَ الْأَمِثَالِ، لأَمَالِكَةَ اللَّهِ".
قال شفيان: {مِلْعَةَ مَانُانَ فَتَاء}.
وفي رواية: {أَلْتَشْوِيَ الرُّجُلُ عَلَى الْوَيْمِ الْكِبَارِ، وَالْخُبُّهَا}.

(1) في نسخة: {نسبيه: آي الله}.

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قُلْلَ: «أَخْتَنِي»؛ يَغْيِبُ: أَوْفِعُ.

فيه تساؤل:

الإجابة: 

الأولى: التَّـهِيَّةُ عَن النَّسَٰمُي بِذِلَكِ الْأَمَالِكِ.

الثانية: أَنَّ مَا فِي مَعْتَنِاءِ مِلَّتِهِ؛ كَمَا قَالَ سَفِيَانُ.

الثالثة: الْقَلْبُ لِلْمَعْتَنِيِّ فِي هَذَا وَنَخَوَّهُ، مَعَ القَطْعِ بِذِلَكَ الْقَلْبِ لَمْ يَقْبَدَ مَعْتَنَاءً.

الرابعة: الْقَلْبُ أَنَّ هَذَا الْجَلِّ (١) الْالْجَلِّيَّةُ شَبَـخَانُهُ.

(٢) باب

اختيار أَسْمَاءِ اللَّهِ الْتَّقَالِهِ، وَتَفْقِيرِ الْاَسْمَ لَأَجْلِ ذلِك

مَرْحَبَةً بِأُ بي شَرْيَنِحٍ، أَلَّهُ كَانَ يَتْبَنِى أَيَا الحَكْمَ، فَقَالَ لَهُ الْبَلَدُ: «إِنَّ اللَّهُ هُوَ الحَكْمُ، وبِلَادِهِ الحَكْمُ»، فَقَالَ: إِنَّ قَوْمِي إِذَا اخْتَلَفُوا فِي شَيْءٍ، أَنْتِي، فَحَكَمْتُ بِنَيْنِهِ، فَرَضِيَ كَلَا الْقَرِيقَينِ، فَقَالَ: «مَا أَحْسِنَ هَذَا! فَمَا لَكَ مِنَ الْوَلَدِ؟». قُلْتُ: شَرْيَنِح، وَشَنَّلِم، وَعَبْدُ اللَّهِ. قَالَ: فَقِنْ أَكْبَرَهُمْ؟

قُلْتُ: شَرْيَنِح، قَالَ: فَقِنْ أَبُو شَرْيَنِح، رَوِاهُ أَبُو دَاوُدُ، وَقَدْ رَوِاهُ.

فيه تساؤل:

الأولى: احْتِزَامَ صِفَاتِ اللَّهِ وَأَسْمَاءِ اللَّهِ وَلَوْلَا تَقْبَدُ مَعْتَنَاءً؟

الثانية: تَفْقِيرُ الْاسْمَ لَأَجْلِ ذلِك.

الثالثة: احْتِزَامُ صِفَاتِ اللَّهِ وَأَسْمَاءِ اللَّهِ، وَلَوْلَا تَقْبَدُ مَعْتَنَاءً؟

(١) في نسخة (الإِجْلَالِ اللَّهِ)؛ وفي أخرى: (أَنْ هَذَا الإِجْلَالِ اللَّهِ).

(٢) في إحدى النسخ: (احْتِزَامَ أَسْمَاءِ اللَّهِ، وَصِفَاتِهِ، وَلَوْلَا تَقْبَدُ مَعْتَنَاءً).
بِمِن هَذِهِ بَيِّنَى، فِيهِ ذُكُرُ اللَّهِ أَوِ الرَّسُولُ أَوَّلًا أو ثَانيًا.

وقَالَ اللَّهُ ﷺ تَعَالَى: {وَلَيْنَ سَأْلُونَنَّكَ إِنَّمَا حَدِيثُنَا حَقٌّ وَتَلَّمُّ ثَلَاثًا} (النُّبَيَّةٌ).

فَقَالَ: {عَنِ ابْنِ عُمَرَ وَمُعَنْدُهُ كَعْبُ وَرَدِيْبُ أَسْلَمَ وَقَتَادَةٌ؛ دُخِلَ حَدِيثٌ بَعْضُهُمْ}

فِي بَعْضٍ: {أَلَّهُ قَالَ رَجُلٌ فِي غَرُورٍ نَّكُوكٍ: مَا رَأَيْتُمُ اللَّهَ أَوَّلًا أَوْ ثَانِيًا هُوَ رَبُّكُمُ وَأَصْحَابُهُ}

فَقَالَ: {فَرَآى أَنْ لَهُ عُفُّ بْنُ مَاْلِكُ، كَذَّبَتْ، وَلَا يُكَلِّلَ مَنَافِقٌ أَوْ أَخْيَرُ رَسُولُ اللَّهِ ﷺ،}

فَذَهَّبَ عَفُوًّا إِلَى رَسُولِ اللَّهِ ﷺ يَلَّوْرُهُ، فَوَجَدَ الْقُوْرَانَ فَدُسِّيَ، فَقَالَ: {بَيْنَيْنَا وَرَسُولُ اللَّهِ ﷺ إِنَّمَا كَانَ تَخْوَصُ وَتَنْتَحَدُّ حَدِيثُ الْرَّوْكُ تَفْطِرُ بِهِ عَنْاءَ الْطَّرِيْقِ}.

فَقَالَ ابْنُ عُمَرَ: {كَأِيِّنَ أَنْظُرُ إِلَيْهِ مَثَلًا يُنْسِهَا نَافِعَةً رَسُولَ اللَّهِ ﷺ،} إِنَّ الْحَجَاجَةَ تَكْبُرُ رَجُلَيْهِ، وَهُوَ يَقُولُ: {إِنَّمَا كَانَ تَخْوَصُ وَتَنْتَحَدُّ،} فَقَوْلُهُ لِرَسُولِ اللَّهِ ﷺ: {يَأُبُوبَ وَمُيَانِيَةَ،}

وَرَسُولِ اللَّهِ ﷺ كَانَ تَسْتَفْهِفُونَتْ لَا تَقُولُونَ عَنْ دَكْرِهِ مَدَدَ يَسِيرُكُهُ} (النُّبَيَّةٌ).

فيه: تَسْئِيلٌ:

أُولٌ: {وَهُوَ الْقَبْضَةُ عَلَى مَعْلَمِهَا؛ أَلَمْ نَرَى هَذَا بَيِّنًا؟} {إِنَّمَا كَفَرُ}.

ثاني: {أَنْ هَذَا تَفْسِيرُ الآيَةِ فِي مَنْ فَعَلَ ذَلِكَ كَابِنًا مِنَ كَانَ}.

(1) في بعض النسخ: (كفار).
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الثالثة: الفرق بين اليمامة، وبين الصيحة لله ورسوله.

الرابعة: الفرق بين العفو الذي يعفي الله، وبين الفعلة على أعداء الله.

الخامسة: أينما العيدارد مالا يبتغي أن يقتيل.

[84] ياب

ما جاء في قول الله تعالى: (وَلَيْنَ أَذْكَرَنَّ رَسُولَنَا يُوسُفًا بِذَٰلِكَ اِلْبَيْنَ مَسَأَةً لِّيُقُولُنَّ هَذَا لِي) أو (أَلَوْ أُتْنَى السَّاَيِّةَ لَيْسَ嘛 وَلَيْنَ نُرِيبَ إِلَى رَبِّنَا إِلَي بَشَرَّ مِعَ بَشَرٍ ثَلَاثًا) [فصلت].

قال مجاهد: (هذى يعملي، وأنا متخفف به).

وقال ابن عباس: (ثيريد من عندي).

وقوله: (فَقَالَ إِنَّمَا أَرَيْشُ تَعَالَ). (القصص: 78)

قال قتادة: (على علم مباهِجومو المكارس).

وقال آخرون: (على علم من الله ألي لأهل).

وهذا منثى قول مجاهد: (أوتيت على شرف).

وعن أبي مرحزة: أنه سمع رسول الله ﷺ يقول: (إن ثلاثنا بيني إسرائيل: أبى وآثمين وأمم، فأراد الله أن يبسطهم، فبسط إليهم ملكا، فأنى الأمر صلى الله عليه وسلم؟ قال: آخر تعبث، أحب إلى الله؟ قال: لون حسن، وجيلد حسن، ويلهبه عني الذي قد قذرني الناس).

قال: مصحة، فلتهبه عني قدره، فأعطي لونا حسنا، وجيلدا حسنا.

قال: فأيما المال أحب إليك؟ قال: الإيل أو البقر (شَكَّ إِشْحَاق).)

= هو راوي الحديث: إسحاق بن عبد الله بن أبي طلحة، وقد وقع التصريح باسمه في رواية

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فأعطاه ناقة عذراء، وقال: بارك الله فيها.
قال: فأتي الفراق، فقال: أبي ذي أحب إليك؟ قال: شعر حسن.
وأتي عليه النبي الذي قد تلقنه الناس بي فأعطاه عنة، وأعطاه
بقرة خالاً، وقال: بارك الله فيها.
قال: فأتي الخمس، فقال: أبي ذي أحب إليك؟ قال: أنزل الله إلى
بقرته، فأعطته الناس. فاحتمله، فنزل الله إليه بصره. قال: فأتي المال
أحب إليك؟ قال: القلم. فأعطته شاة وذيلها.
قال: فأتى هذا ونزل هذا، فكان له هذا وأبوه من الإبل، ولهذا وأبوه من البقر.
وللهذا وأبوه من القلم.
قال: ثم إنه إليه أبوه في صورته وحقيقته، فقال: زجل يشكيك في
انفطعت بي الجبال في صوفي، فلا بلغ في اليوم الأبالله لم يك، أشأتك
بأذي أعطاك اللون الفنان، والجليد الفنان، والمال، بيبرك أبلغك بوفي
صوفي. فقال: الحفروق كبير، فقال له: كأني أغرفك ألم تتمن أن يغدر
بقدرك الناس، فقرر، فأعطاك الله خير وجمال المال؟ فقال: إنما وريث هذا
المال كابير عن كابير، فقال: إن كنت كابيراً، فصبر إلى ما كنت.
قال: فأتي السفر في صوريته، فقال له مثل ما قال له، ورد عليه مثل
نارك عليه هذا، فقال: إن كنت كابيراً، فصبر الله إلى ما كنت.
كتاب التوحيد

قال: "ولأني الأغمى في صوري، فقال: رجل مسكيين وابن سبيلي، قد انقطعت في الجبال في صوري، فلا بؤس لي يوم القيامة إلا نعتك، أرسلت بالذي رآه عليه بصرف شغفني صلى الله عليه في صوري. فقال: قد كنت أعضي قرة الله إلي بصري، فبصه ما شئت، ودع ما شئت، فأنا أشيء، لا أجملد اليوم يضيء أذهابه لله. فقال: أسرك مالك، فإنيا البلاء، فقد رضي الله عناك، وشطط علي صاحبك، أخبروا فيه فسائلا.

الأولى: تفسير الآية.

الثانية: ماعفتي: "ليكون هذالي [فصل: 10].

الثالثة: ماعفتي: "إنا أوعيكم على عينين [القصص: 8].

الرابعة: ما في هذه الفسية التحذية من العبارة المظلمة.

[49]باب

قول الله تعالى: "قلت أنكما صدقتا ملكاً جعلت، وإياها فدعتا فدعت الله [الأعراف].

قال ابن حزم: "أنفقو على تحرير كل اسم معبده لله؛ كعبد عمو، وعبد الكعبة، و وما أشاب ذلك، حاصلة عبد المطلب.

وعن ابن عباس في الآية: "قال: (لما نشأنا آدم) حملت، فأنا أهوا

إليس، فقال: إلى صاحبكم الذي أذكركم من الجنين.

(1) في: "مرارات الإجماع (ص: 15).

(2) أي: في معنى الآية المرجع لها، وهي: "قلت: أنا أيها السناكم الكبيرة" الآية.

وله سيد صحيح: عن قدادة، قال: (شركاء في طاعته، ولم يكن في عبادته).

وله سيد صحيح: عن مجاهد، في قوله: "أنما كنتما صليما" [الأعراف: 189]; قال: (أشفقه لا يكون إنسانا).

وذكر معايّن بن الحسن، وسعيد، وغيرهما.

فيه مسائل:

الأولى: تخريج كل اسم معانيه غير الله.

الثانية: تفسير الآية.

الثالثة: أن هذا الشرك في مجرد تسميء لم تقصده حققته.

الرابعة: أن هيئة اللابرجل الحي النبوي من النعم.

الخامسة: ذكر الشلف الفرق بين الشرك في الطاعة والشرك في العبادة.

باب قول الأслاء: "وقد أرسلنا المصلى قادعوه بيا، وزدروا أيّن يجدونه في أمستردام" [الأعراف: 180].

ذكر ابن أبي حامد عن ابن عباس: "يجدونه في أمستردام".

(1) في بعض النسخ: (الططاعي).
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[الأعراف: 180] (بِشُرُّكُونَ).
وعَهْدُهُ: (سَمَّأَ اللَّهُ مِنَ الإِلَهِيَّةِ وَعَزْيِهِ مَنْ العَزِيزِ).
وعَهْدُ الأَمْثَلِ: (يَمْثَلُونَ فِيهَا مَا أَكْثَرُ مِنْهُا).
فيهِ مسائل.
الأَوْلى: إِنَّهُ الأَسَدَاء.
الثاني: كُونَاهُ مُسَلِّمًا.
الثالث: الأَمْرُ يَجَادِلُهَا.
الرابعة: نَرْكُ مِنْ عَارِضِينَ مِنَ الْجَاهِلِينَ المُنْلِجِينَ.
الخامسة: تَفْسِيرُ الإِلْهَاتِ وَهَيْهَا.
السادسة: وَعِبْدُ مِنْ أَلْحَذَ.

[45] باب
لا يَقَالُ: السَّلَامُ عَلَى اللَّهِ
فِي الْصَّحِيحِ عَنِ ابنِ مَسْهُودِ - رَضِيَ اللهُ عَنْهُ - قَالَ: كَأِذَا كُنَّا مِنَ الْجَهَّلِ
فِي الصَّلَاةِ: فَلَنَا: السَّلَامُ عَلَى اللَّهِ مِنْ عِبَادِهِ، السَّلَامُ عَلَى فُلَانِ وَفُلَانِ.
فَقَالَ الْبَيْتُ: الْإِلْهَاتُ: الْإِلْهَاتُ عَلَى اللَّهِ، إِنَّ اللَّهَ هُوَ السَّلَامُ.
فيهِ مسائل.
الأَوْلى: تَفْسِيرُ السَّلَامِ.
الثاني: آَمَنَّى.
الثالثة: أَنْهَا أَلْصَحُ اللَّهِ.

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الرابعة: اليلة في ذلك.

الخامسة: تعلمهم الحاجة التي قضي الله. [53]

باب

قول الله: افقلي إن شئت

في الصحيح: عن أبي هريرة، أن رسول الله قال: لا يقال: لا أحكم

أحدهكم: اللهم افقلي إن شئت. اللهم ارحمني إن شئت. ليضمي

السألة: فإن اللة لا أفكره الله.

وللمس: وليشركوا الرغبة، فإن اللة لا يقف عليه شيء أعظم.

فيه تسائل.

الأولى: اليلة في الاستماع في الجلسة.

الثانية: بيان اليلة في ذلك.

الثالثة: قوله: ليفرم السألة.

الرابعة: إغشام الرغبة.

الخامسة: القليل له هذا الأمر.

باب

لا يقولون! عزيزي وأمي.

في الصحيح: عن أبي هريرة، أن رسول الله قال: لا يقال: أحدهم:

أطيع ربي، وصلى ربك، وليقل: صديقي ومؤللي.

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(1) في بعض النسخ: لا يقولون. وكلاهما ورداني: صحيح البخاري (630).

(2) في بعض النسخ: لا يقول.
فإيه مسائل
الاولى: الليهى عن قول: عبدي وأنتي.
الثانية: لا يكون المبتدئين: ربي، ولا يقال له: أطمربك.
الثالثة: تعليم الأول قول: قاني، وفناي، وغلامي.
الرابعة: تعليم الثاني قول: سبدي ورموالي.
الخامسة: الالتية للمراد، وهو تحقيق التوحيد، حتى في الألفاظ.

[45] باب
لا يزيد من سأل بالله
عن ابن عمر - رضي الله عنهما- قال: قال رسول الله صلى الله عليه وسلم: فمن سأل بالله فأعطوه، ومن استحاد بالله فأعطيوه، ومن ذكره فأعطيوه، ومن صنع إليكم موفوقًا فأعطيوه، فإن لم نجدوا ما موفوقًا فأذؤوا الله حتى توؤم أنتم قد كافأتموه، روا أبو داود، والسahi استيعج.
فإيه مسائل:
الاولى: إعداد من استعاذ بالله.
الثانية: إعطاه من سأل بالله.
الثالثة: إجابة الدعوة.
الرابعة: المكافأة على الصبيعة.
الخامسة: أن المكلف مكافأة، ومن لم يفيز إلا عهده.
السادسة: قوله: فكانت توؤم أنتم قد كافأتموه.
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[55] [بیا]
لا یسال بوجه الله إلا الجنته

عن جابر قال رجیل الله بوجه الله إلا الجنته. رواه
ابو داود.

فیه قساۃ

النالی: الگیث عن أن يسال بوجه الله إلا عذاب النار.

الثانی: إثبات صحة الوجه.

[56] [بیا]
ما جاء في الدلیل

وقول الله تعالى: <يقولون لى كأن لا من الأمرين مني مات قتلا كنهانا>

[العمان: 154].

وقوله: "الذين قالأوا الإحیاة وقعداً الى أطااعتكما فخَلَّوا" [العمان: 168].

فی `الصحيح` عن أبي هريرة أن رسول الله قال: "الحرص على ما
ينفعك، وشتعن والله ولاتعذر، وإن أصابك شيء فلما تقبل لو أني
فعلت، لكان كذا وكذا (1)، ولكن فل: قدر الله وما شاء فعل، فإن (الو)
تعم عمل الشيطان.

فیه قساۃ

النالی: تفصیر الآیتين في آل عماران.

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(1) هذا نحو رواية مسلم (2/264)، وفي `تفہیق التحیدریة` (2/498) (ولو أني فعلت كذا
وكان، ولكن قل . . .) وهي مواقف لم رواية ابن ماجة (79)، والناسی في `عمل اليوم
والليلة` (125) وغيرهما. وفي بعض النسخ: (ولو أني فعلت كذا كأن كذا).
باب التوحيد

الثانية: الله تعالى في سورة الفاتحة: (لا إله إلا الله، لا إله إلا الله). أي، إذا أسماء الله.

الثالثة: تعليل المسألة بأن ذلك يفتح عمل الشيطان.

الرابعة: الإرشاد إلى الكلام الحسن.

الخامسة: الأمر بالله، الأمر بالح借 على ما يفعله من الاستيعابه بأعمال الله.

الستادسة: الله تعالى يعكس ذلك وله الحفظ.

[47]باب التهنئة عن سبب الريح

عن أبي بن كعب رضي الله عنه، أن رضوان الله قال: إذا أنتم ما تكئنون، فقالوا: اللهم إننا نسألك من خبر هذه الريح، وخبر ما فيها، وخبر ما أثرت به، وخبر ما فعل به، فقولوا: إنها قد تؤثر فيكم، وقد تكون ريح ماء.

فيه تساؤل:

السأئل الأول: التهنئة عن سبب الريح.

الثاني: الإرشاد إلى الكلام بالثاغر إذا أرأى الإنسان ما يكون.

الثالث: الإرشاد إلى أنها أمور أخرى.

الرابع: أنها قد تكون فيكم، وقد تكون ماء.

[88]باب

قول الله تعالى: (إن الله يكفر عنه الحق حتى لا يكفره إلا الآخر) فهكذا تقول الله باللهجة في الفتح الهمى كما لا يستحسن أن يكون لل Önceki: 


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...
باب التوحيد

يريته عن الشؤو。
ولَوْ فَكَتْ مِنْ فَكَتِهِ، لَرَأَيْتُ بِعَنْدِانَا عَلَى الْقُدْرِ وَمَكَاثِمَةَ لَهُ، وَأَنَا كَانَ
يُنْبِي أنْ يَكُونَ كَذَا وَكَذَا، فَيُفْسِقُ وَيُفْتَكِرُ، وَفَيُنْفِكُنَّ فَنِسَكَهُ، فَمَلَأَت
ِسَالِمَةَ (١).

فَإِنَّ مَنْ يَتَّجُّ عَلَى ذِي عَظِيمَةٍ مَنْ لَأْلِي لَأَحَلَّ نَاجِيًا (٢) أَهُمًا.

في مسائل:

الأولى: تقسيم آية الإجبار.

الثانية: تقسيم آية الفتح.

الثالثة: الإخبار بأن ذلك أثرًا لانخصر.

الرابعة: أنَّهُ لا يختم من ذلك إلا نوع الأشياء والصفات، وعُرُف

عندها.

[١٠٩] باب

ما جاء في مكلف القدر

وَقَالَ ابْنُ عُمَرُ: (وَالَّذِي تَسْتَنَى إِنَّ عُمَرًا يِنْتدُ، وَكَانَ أَحْدَهُم مِّلَلْ أَحْدَهُ
ذَهَبَ، فَمَلَأَتْ أَفْتَقَهُ فِي سِبْيلِ اللّهِ، مَنْ قَبْلَهُ اللّهُ مَيْتَهُ، حَتَّى يُؤْمِنُ بِالْقُدْرِ، فَمَلَأَتْ
بِقُولٍ الْبَيْنِ: "أَيُّهَا الْإِمَانُ أَنْ تُؤْمِنَ بِاللَّهِ، وَمُلُوكَ كَبِيرَ، وَكُلَّيْهِ، وَحُرُمِي، وَإِلَيْهِ، وَالنَّفْعُ
الآخِرِ، وَيُؤْمِنُ بِالْقُدْرِ خَيْرٍ وَشَرُّهُ، وَزَدْ مُسْلِمٍ.
وَعِنْدَا بِعِبَادَةٍ بِالْصَّالِبِ، وَأَنَا كَافِلَ لَأَهِبُ، تَأْيِيدًا، إِلَّا أَنْ نَجُدَّ ضَمْعُ الإِمَانِ

(١) بعد هذا وقبل البيت جاء فيه: " تحقيق التجريد" (٢٦٧): (قال الشاعر)، وهي غير

موجودة في "ذاد المعادة"، ولا بالنسخ.

(٢) إلى مناهضى كلام شيخ الإسلام ابن القيم.
PURITY OF FAITH

حتى نعلم أنّنا أصابكَ لم يكنْ بِإِخْطَافٍ، وَما أَخْطَافُهُ لَمْ يَكُنْ لِلِّيْصِيَبٍ
سُبِّغَتْ رَسُولٌ اللَّهُ ﷺ بَيْنَ فِيْنَ: إِنّ أَوَّلُ ما حَلَقَ اللَّهُ الْقُلُومُ، فَقَالَتْ ﷺ: أَكْتَبْ
فَقَالَ رَبُّ: ثُمَّ وَمَا أَكَتَبْتُ؟ قَالَ أَكْتَبْ مَفْعُوْلٌ كَذَٰلِكَ مَتْنًا حَتَّى نَقْمَمَ الْخَتَامَةَ قَالَتْ ﷺ: أَكْتَبْ
فَقَالَ رَبُّ: فَمَاتَ عَلَى غَيْرِ هَذَا، فَلَبِطَتْ مِنْهُ.
فِي رِوَايَتِ الْأُحْدَاثِ: (إِنَّ أَوَّلُ ما حَلَقَ اللَّهُ تَعَالَ الْقُلُومُ، فَقَالَتْ ﷺ: أَكْتَبْ
فَجَرَّ لَهُ فِي ذَلِكَ الْخَتَامَةِ بَيْنَا هُوَ كَانُ عَلَى تَوْمَ الْقِيَامَةِ)
فِي رِوَايَتِ لَابِن وَهْبِ قَالَ: قَالَ رَسُولُ اللَّهُ ﷺ: فَإِنْ لمْ يَوْمِنْ بِالْقُدْر
خِيْرًا وَشَرَّهُ أَخْرُوجُ الْلَّهُ بِالْأَكْرَرِ.
فِي الَّمُسْتَنِبِ: وَالْكَشْشَانِ عِنَّابَ الْخَيْمَةِ قَالَ: (أَنَبِيَّ أَبِي بَنْ كَبْثِ،
فَلَمْ أَقْتَبْ: فِي نَضِيْشِيْنِ مِنْ الْقُدْرِ فَخَتَمْتُ بيْنِي، لَعَلَّ اللَّهُ يَبْتَغِي مِنْ قَلْبِي.
قَالَ: أَوْ أَنْفُسُتُ مِثْلُ أَحْدَّثُ الْإِنْفُسُوْلَا مَا سَيْلَتْهُ اللَّهُ مَبْتَغَيْهِ مِنْ تَوْمَ الْقِيَامَةَ وَتَنَلَّدُ أَنَا أَصِبَ بَكَّ لَمْ يَكُنْ بِإِخْطَافٍ، وَما أَخْطَافُهُ لَمْ يَكُنْ لِلِّيْصِيَبٍ، ولَوْ مِثْلُ عَقْرُ بِهِ
هُذَا لَكُنتْ مِنْ أَنْفُسِي الْقُلُومِ قَالَ: قَأَنِيَّ أَنْبِيََّ بِنْ مَشْعُوْدِ وَحَذِيفَةٍ بَنْ الْبَعْقَانَ
أَزْيَدُ بِكَّ بِكَّ، فَخَتَمْتُهُ، خَتَمْتُهُ مِثْلَ ذَٰلِكَ عَلَى الْبَعْقَانِ حَلَٰيَثُ صَعِيحُ، رُوِآُ
الْحَاكِمُ فِي اسْتِحْبَاحِهِ
في تَسْلَّفِ:
الأَوْلَى: بَيْانَ فِرْضِ الإِيمَانِ بِالْقُدْرِ (۱)
الثانيَّةَ: بَيْانُ كَيْنَةِ الإِيمَانِ بِيَوْمِ الْقِيَامَةِ (۲)

(۱) فِي نَسْخَةٍ (بَيْانُ كَيْنَةِ الإِيمَانِ بِالْقُدْرِ).
(۲) فِي نَسْخَةٍ (بَيْانُ فِرْضِ الإِيمَانِ).
كتاب التوحيد

الثالثة: إخضاع عظمي من إمّته يؤمن به.

الرابعة: الإخبار أن أكلًا أخذت عموم الإيمان حتى يؤمن به.

الخامسة: ذكر أول مخلوق اللهم.

السادسة: أن الجريح المقنع في تلك الساعة إلى قيام الساعة.

الستيرة: يديها مولى من أن يؤمن به.

التاسعة: أن المسلمين أجابوه بما يرضي شبههم، وذلك أنهم نسبوا الكلام إلى رسول الله ﷺ فقط.

باب ما جاء في المصورين

عن أبي هريرة - رضي الله عنه - قال: قال رسول الله ﷺ: "قلل الله تعالى: ومن أظلم من ذهب يخلق كخليقي، فليخلقوا دارًا، أو ليخلقوا حبة، أو ليخلقوا شجرة، أو أجراء، ولهم ما: عن عائشة - رضي الله عنها - أن رسول الله ﷺ قال: "أهله الناس، عذاباً يوم القيامة الذين يضاهئون يخلق فتنتهم: عن ابن عباس، سمعت رسول الله ﷺ يقول: "كل مصور في النور، يجعل له بكل صورة صورًا نفس يذهب بها في جهم، وكلهم: عن عبد النور: "من صاور صورًا في الدنيا، كلف أن ينفع فيها الروح، وليس بكافحٍ".

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وَلَسَنَّ: لَنَحْدِثُ عَنْ أَبِي الْحَتَّاجِ، قَالَ: قَالَ لِي عَلِيٌّ: (أَلاَّ أَبْتُكَ عَلَى مَا بَيِّنَّيْنَا)
عَلَيْهِ نَٰسِلًا اللَّهُ: الأَنَّمَاتْ صُوْرَةَ ﷺ إِلَّا مَضْتَقِطَهَا، وَلَا نَطَّلُمُّهَا وَلَا نَخْفِيفُهَا، إِلَّا مَسَّيْنَاهَا.
فِيِهِ مَسَّى: 
الأُوْلِي: التَّفَصِّيلُ السُّدِيدُ فِي المُسَوْرَعَ.
الثانيَة: التَّفْيِيضُ عَلَى الْعَلَّةِ، وَهُوَ (1) تَزْكَى الْأَذْبِيَّ مُعَ اللَّهِ، لَقَوْلَهُ: "وَمَنْ أَفْلَمْ مَعْنى ذَهَبَ بْعَلْثِهِ كِلَفْهُ.
الثالثَة: التَّفْيِيضُ عَلَى تَذْكِرَةِ وَعَجَّالِهِمْ، لَقَوْلَهُ: "نَلْبَقُوهَا ذُرْءَ أَوْ حَبَّةٌ أَوْ شَيْءً.

الرابعَة: التَّفَصِّيلُ بِالْأَنْشَدِيَّةِ العَدَاءِ.
الخامِسَة: أنَّ اللَّهَ يَحْلُو بِعَدْدِ كُلِّ صُوْرَةٍ تَنَسَا يَنْثَبْبُ ﷺ فِي مَسَّى.

السَّادِسَة: أَلَّمْ يَكْفَأَكُمْ أَنْ يَفْتَخِرُوا بِهَا الْوَرَّاهُ.
السَّابَعَة: الأَمْرُ بِهَا إِذَا وَجَدَتُ.

ماجِعٌ فِي كَثَّةِ الْخَلَفِ
وَقُولِي اللَّهُ تَعَالَى: "لَأَمْلَأُوا أَيْتَامَيْنِي" (الْمَيَوَّةَ: 49).
وَقُولُ: أَلَا أَمْلِئُوا أَيْتَامَيْنِي (المَيَوَّةَ: 49).
وَعِنْ أَبِي مُهَيْرَةٍ- رَضِيَ اللَّهُ عَنْهُ- قَالَ: سَمَّيْتُ رَسُولِ اللَّهِ ﷺ قَالُ: "الْخَلَفُ مَتَّقِنُ لِلسَّلَّمَةِ، مُحَقِّقُ لِلْكَشْبِ، أَخَرَجَاهُ.
وَعَنْ سُلَيْمَانَ، أَلَا رَسُولُ اللَّهِ ﷺ قَالَ: "قَالَ لَا يَكُونُهُمُ اللَّهُ إِلَّا أَقْصَرُهُمُ اللَّهُ، وَلَا..." (11) كَلَامِي كَلَ النَّسِيَّةِ، وَلَمْ لِلْأَقْرَبِ: (وَهُمْ).
كتاب التوحيد

يُزْكِيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ: أَشْيَاطُ زَانٍ، وَقَانُونَ مُسَتَّكَرٍ، وَزِجْلٌ جَعَلَ
اللَّهُ بِضَاعَةٍ، لَا يُشْعِرُونَ لِسَبِيلِهِ، وَلَا يَبْعِثُ أَسَيَامُهَا، وَرَأَى الْطَّرْفَانِ يَسِيدُ
صحب.
وَفِي «الصحيح”: عَنْ عُمَراَنَ بْنِ حَضَنٍ - رَضِيَ اللهُ عَنْهُ - قَالَ: قَالَ رَسُولُ
اللَّهِ: «حَبِّي النَّاسُ قُرَنِيًّا، ثُمَّ الْذِّيْنِ يُنَتَّخِهِنَّ، ثُمَّ الْذِّيْنِ يُولُونَهُنَّ (قَالَ عُمَراَنَ:
فَلَآ أَدْرِي أَذَكَرْتُ بَعْضَ وَقُرْوَاتٍ ثُمَّ تَلَّتَا؟) ثُمَّ إِنَّمَا قَوْمِنَا يَبْغُونَ لَا يَسِيدُونَ وَلَا
يَبْغُونَ وَلَا يَلْتَفَتُونَ، وَيَتَّقُونَ وَلَا يَرَونَ، تَبَيَّنُوآهُمْ للَّهِ
الشَّمْسِ».
وَقَالَ: عَنِ ابْنِ مُسْتَعْدِدٍ، أَنَّ النَّبِيّ - ﷺ - قَالَ: «حَبِّي النَّاسُ قُرَنِيًّا، ثُمَّ الْذِّيْنِ

١٠٠٤ (مَجْمَعُ النَّهَرَاءِ).
بِلُونَهُمْ، فَمَنْ أَذَانَ بِلُونَهُمْ، فَمَنْ يَشْهَدُ فَتَسْبِيقُ شِهَادَةٍ أَخْرَجْهُمْ تَبْيِينًا، وَيَقِيمُهَا شَهَادَةً.

وَقَالَ إِبْرَاهِيمُ: (كَانَا يَضْرِبُوْنَ عَلَىَّ الْشِهَادَةِ، وَالْعَهْدِ، وَنَخْنُصُّهُمْ).

فيهِ قِسْمَاتٌ:

الأولى: الواجب يحفظ الأئمة.

الثانية: الاختيار بأن الخلف منفقًا للفتنة، منفتحًا للبركة.

الثالثة: الوعيد الشديد فيمن لا يبيع إلا أبيته، ولا يشتري إلا أبيته.

الرابعة: التنبيه على أن الدُّنْيَا يَجْتَنَبُهُمْ عِنْهَا الدَّارِ.

الخامسة: ذُلِّ الذين يحللون ولا ينتحلون.

السادسة: تنبيه على القرويين الثلاثة أو الأربعة، وذكر ما يحدث.

بَعْدُهُمْ.

السابعة: ذُلِّ الذين يشهرون ولا يسنحون.

التامة: كُونَ السَّلَفُ يضُرِّبُونَ الصَّحْارًا عَلَىَّ الشِهَادَةِ، وَالْعَهْدِ.

[62] بابٌ

ما جاء في ذمة الله وذمة نبيه (ص):

وَقَالَ لَهُمْ رَبُّهُمْ: (وَأَرْسَلْنَا يَمِينًا رَبِّي، إِذَا تَعَهدْنَهُ، وَلَا تَنفَّصُوا الْأَيْمَانَ بَعْدَ 

تَوْكِيْدِيَهَا) (النحل: 91).

(1) في بعض النسخ: (رسوله). وقوله: (ما جاء في ذمة الله...); أي: ماجاء من الأدلة على وجوب حفظ ذمة الله وذمة رسوله، والوفاء بها.
كتاب التوحيد

وَعَنْ بَرَيَّةٍ قَالَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَمَرَ أَمَيْرًا عَلَى جَنْسيَةٍ أَوْ سَرْيَةٍ:
أُوْصَاءٍ يَتَقُوَّوْنَ اللَّهُ وَمِنْ مَعْمِنِ الْمُشْعِيْنِ حَيْثُ، قَالَ: "أَغْرَؤُوا بِإِنْسَمَ اللَّهِمَّ
سَبِيلِ اللَّهِ، قَانُوا مِنْ كُرْبَٰلَّهِ، أَحْرَأْوَاهُ وَلَا أَتْفَادُوا، وَلَا تَقَلُّوا، وَلَا تَقَلُّوا وَلِيَتَّ، إِنَّ ذَٰلِكَ عَدْوَٰكَ مِنْ الْمُشْعِيْنِ؛ فَأَذَعُّهُمْ إِلَى ثَلَاثٍ
خِصَائِلٍ (أَوْ خَلَائِلٍ)، فَأَيْتَهُمْ مَا أَجَابَوكَ؛ فَأَقْفِلْ بِنَفْتِهِمْ، وَكُفُّ عَنْهُمْ، ثُمَّ
أَذَعُّهُمْ إِلَى الْإِسْلَامِ، فَإِنَّ أَجَابَوكَ، فَأَقْفِلْ بِنَفْتِهِمْ، ثُمَّ أَذَعُّهُمْ إِلَى الْتَحْوَيْلِ بِنَفْتِهِمْ إِلَى دَارِ الْمَهَاجِرِينَ وَأَخْرَجْهُمْ أَنْفُسَهُمْ إِنْ فَطَعُوا ذَلِكَ، فَلُهِمْ مَا
لِلْمَهَاجِرِينَ، وَتَقَلُّوا مَا عَلَى الْمَهَاجِرِينَ، فَإِنَّ أَبَوَاهُ أنْ يَتَقَلُّوْلَا بِنَفْتِهِمْ
فَأَخْرَجْهُمْ أَنْفُسَهُمْ بِكُلَّ أَهْلِبْكَ الْمُشْعِيْنِ، يَبْعِيرُ عَلَيْهِمْ حَكْمَ اللهِ تَعَالَى
الذِّي يَبْعِيرُ عَلَى الْمُؤْمِنِينَ (1)، وَلَا يَبْعِيرُ عَلَيْهِمْ فِي الْفَنَىَّةِ وَالْفُرُوجِ، فَإِلَّا
إِنَّ أَنْ يَتَحَوَّلَا بِنَفْتِهِمْ، فَإِنَّ هُمْ أَبْوَاهُ؛ فَأَجْأَرُوا بِاللَّهِ وَقَاتِلِهِمْ
وَإِذَا حَاجَرَتُ أَهْلِ الْحَضْرِ، فَأَقْبَأْدُوكَ أَنْ يَتَحَوَّلَا بِنَفْتِهِمْ ذِيَّةَ اللَّهِ وَذِيَّةُ نَبِيِّهِ؛ فَلَنَا
تَحْلِلُ لَهُمْ ذِيَّةَ اللَّهِ وَذِيَّةُ نَبِيِّهِ، وَلَنَكِنْ أَجْمَعُ لَهُمْ وَذَٰلِكَ وَذِيَّةُ أَصْحَابِهِ
فَإِنْ كَمْ أَنْ تَحْقِرُوا ذِيَّةَ اللَّهِ وَذِيَّةُ أَصْحَابِهِ أَهْوَى مِنْ أَنْ تَحْقِرُوا ذِيَّةَ اللَّهِ وَذِيَّةٍ
نَبِيِّهِ، إِذَا حَاجَرَتُ أَهْلِ الْحَضْرِ، فَأَقْبَأْدُوكَ أَنْ تَحْقِرُوا ذِيَّةَ اللَّهِ وَذِيَّةُ نَبِيِّهِ؛ فَإِنْ كَمْ أَنْ تَحْقِرُوا ذِيَّةَ اللَّهِ وَذِيَّةُ نَبِيِّهِ،
لَوْ نُزِّلُهُمْ عَلَى حَكْمِ اللَّهِ وَلَكِنْ أَنْزَلْنَهُمْ عَلَى حَكْمِهِ، فَإِنَّ اللَّهَ لَا تَذْيِرُ أَصْبِبٍ
فِيهمْ حَكْمِ اللَّهِ أَمَّلَأَهَا، رَزَاءُ مُشْهِمِينَ.

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(1) ما بين معلومين لم يرد في أكثر النسخ، واستدركه من أصل الحديث.

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فيه مسائل:
الأولى: الفرق بينَ دقة الله، وَدقة النبي، وَدقة المُسلمين.
الثانية: الإرشاد إلى أكل الأمزج حَتَّى.
الثالثة: قوله: "أَهْزِرُوا إِنَّ اللَّهَ هُبْتَهُمْ فِي سَبِيلِ اللَّهِ".
الرابعة: قوله: "قَالُوا: كَنْتُمْ كَذِبَارًا".
الخامسة: قوله: "اِشْتَيِّنْ اللَّهُ وَقَاتِلَهُمْ".
السادسة: الفرق بين حُكم الله وحُكم العلماء.
السابعة: في كُون الصَّحابي يَحكم عند الحاجة يَحكم لا يَنْذَرُ أيِّوافًا.
حكم الله أم لا؟

[22]باب
ماجاء في الإقسم على الله
عن جندب بن عبيد الله رضي الله عنه، قال: قال رسول الله ﷺ: "قلت سأرك، رجُل! والله لا يَجمعَ الله إلقان، فَقال الله عز وجل: من ذاك الذي يتَأَلي على الألوهين، إن إلى الله واقتضاه وللنبيّ ورَحَّلَهُ وجزَّاه مَّالِكُهُ، وفي الحديث: أبي مَرْيَمَة أن القائل رجل عابدة، قال أبو مَرْيَمَة: (تكَلَّم بفَأْفَأة) "أو تبَثُّ دُلْتُماً وآخِرَتُها".

فيه مسائل:
الأولى: التذكيرين الثاني على الله.
الثانية: كُون الأثر أَوْزَبَ إلى أَحِدَّة من شُرَكاء التَّغيير.
كتاب التوحيد

الثالثة: أنّنا نحن ملتزمون بذلك.

الرابعة: في شاهد يقول: "إنّ الواحك يكتمل الكلمة"... إلى آخره.

الخامسة: أنّ الواحك قد تغيرت لِيُثبت هؤلاء أقواس الأمم إلى الله.

باب
لا يستفعُ بِالله على خلقه

عن سفيان بن أبي حرب من هبّة الله عليه، قال: جاء أبو عبيدة إلى النبي، فقال:
"يا رسول الله يا هبّة الله عليه، وَجَاعَ العبيد، وَمَكَّنَّكَ الأمان، فاستعينت لك
ربك، فَلا تَشْفَعُ بِالله عَلَيْكَ، وَتَشْفَعُ على الله. فقال النبي، *مشخانَ
الله! مشخانُ اللَّه!* فما زالت تستطيع حتى عرف ذلك في وجوه أُمَّهَمِيهِ. ثم
قال (1): *وَتَشْفَعَ؟ تَشْفَعَ؟* لِيَسْأَلْهُمَا اللَّهُ؟ إنْ شَأْنَ الله أُعْظَمْ مِن ذَلِكَ، إِنّهُ لا
يَشْفَعُ بِالله عَلَى أَحَدِينَ خَلَقِهِ. وَذَكَرَ الخَبِيثَ. رَوَاهُ أَبُو دَاوُدَ.

فيه: أُمُرِّي

الأولى: إنّ إثباته على من قال: (لا يستفعُ بِالله على خلقه).

الثانية: تعريهُ بِمَا يُتَّرِجُعُ في وجوه أُمَّهَمِيهِ من هؤلاء الكلمة.

الثالثة: أَنْ لا يَمْكُرُ عَلَيْكُمَا قُوَّةً (لا يستفعُ بِالله عَلَى اللَّهِ).

الرابعة: التبليغ على تفسير (مشخانُ الله).

الخامسة: أنّ النَّعْمَانِيَّينَ يُسَأَلُونَ الله الاشتباهاً.

(1) في بعض النسخ: (نَمَّ قال النبي). والمستนอนة konk ما دام (442).
[١٥] باب
ماجاه في حماية النبي ﷺ ضد التواحد وسدن طرقات الشرك


في سائل:
الأولى: تغذير الناس من الغلو.
الثانية: مأثريني أن يقول من قبل له (أنت سيدينا).
الثالثة: قولته: «لا تشتريوكم الشيطان». مع أنه لم يقولوا إلا الحق.
الرابعة: قولته: «ما أحب أن ترفعوني فوق منزلي».

[٢٦] باب
ماجاه في قولوا الله تعالى: وهم قلوا: الرب هم ملكاً. وهم يصفون: يهود وموهوب وديني، وهم يصفون: يهود وموهوب وديني، وهم يصفون: يهود وموهوب وديني. [الزمر]}

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عَنِ ابْنِ مَسْعُودِ رَضِىٰ اللَّهُ عَنْهُ، قَالَ: (جَاءَ خُبْزٌ مِنَ الأَخْبَارِ إِلَىِ رَسُولِ اللَّهِ ﷺ،)
فَقَالَ: نَعْمَ حَدَّثَنَا إِنَّ اللَّهَ يَجَّلِّ الْسَّمَاءَاتِ عَلَىٰ إِصْبُعٍ، وَالأَرْضِينَ عَلَىٰ إِصْبُعٍ، وَالشَّجَرُ عَلَىٰ إِصْبُعٍ، وَالْمَاءُ عَلَىٰ إِصْبُعٍ، وَالْجِبَالُ عَلَىٰ إِصْبُعٍ، وَسَائِرُ الْخَلْقِ عَلَىٰ إِصْبُعٍ، فَقَالَ: أَنَا الْمَلِكُ. فَسَجَدَ النَّبِيُّ ﷺ حَتَّى لَبِثَ نُوحٌ بَيْنَ يَدِيْهِ، ثُمَّ قَالَ: أَنَا نَفْسِيِّ الْخَلْقِ. فَقَالَ: (يَوْمُ الْقِيَامَةِ) (الْزُّرْمَرُ: ٢٧).
وَقَالَ رَوَاهَا لِإِسْمَاعِيلِ: (وَالْجِبَالُ وَالْشَّجَرُ عَلَىٰ إِصْبُعٍ، ثُمَّ نُقُولُ: أَنَا الْمَلِكُ، أَكْلَتَ اللَّهَ).
وَقَالَ رَوَاهَا لِالْبُحْرِ الْحَرِيمِ: (فَيَجْعَلُ الْسَّمَاءَاتِ عَلَىٰ إِصْبُعٍ، وَالْمَاءُ وَالْجِبَالُ عَلَىٰ إِصْبُعٍ.
وَسَائِرُ الْخَلْقِ عَلَىٰ إِصْبُعٍ. أُخْرِجَاهُ،
وَلاِسْمَاعِيلَ عِنْبِيَ عُمَّرُ مُؤْنُوًا: (يَطْفُوُ اللَّهُ الْسَّمَاءَاتِ يَوْمَ الْقِيَامَةِ، ثُمَّ يَخْرُجُهُ فِي بَيْتِيُّ الْيَتِمِّيَّةِ، ثُمَّ يَنْتَهُ إِلَىٰ الْمَلِكِ أَبِي الْجَبَلَاءِ، أَيْنَ يُكْبَرُونَ؟ ثُمَّ يَنْتَهُ إِلَىٰ الأَرْضِينَ الْشَّجَاعِ، ثُمَّ يَنْتَهُ إِلَىٰ يَمْحَالِي، ثُمَّ يَنْقُولُ: أَنَا الْمَلِكُ، أَيْنَ يُكْبَرُونَ؟
وَزَوْرَىٰ عِنْبِي عُبَاسِيّ، قَالَ: (مَا الْسَّمَاءَاَتِ الْشَّجَاعِ والأَرْضِينَ الْشَّجَاعِ فِي
كَفِّ الْخُمُسِ الْأَكْبَرِيَّةِ فِي بَيْتِيَّةِ،)
وَقَالَ بْنِ جُرْيَنَ: (حَدَّثَنِي يُوسُفُ، أَخْبَرَتُي ابْنَيْنِ وَزَوْرَىٰ،) قَالَ: أَبِينَ زَيْدٍ،
حَدَّثَنِي أَبِي، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (فَمَا الْسَّمَاءَاَتِ الْشَّجَاعِ فِي الْكُرْسَيْرِ إلَّا

(١٩) جَاءَ هَذَا فِي بَعْضِ النُّسُخِ زِيَادَةً: (مُفَقِّفٌ عَلِيهِ)، وَلاَ أَرِى لَهَا مَنْىَةً؛ لَانَّ الْمَسْنُونَ سَيْخْرِجُ
الحَدِيثِ بُعْدَ ذَكْرِ الرَّوَايَاتِ.

٤٠٤
قَالَ: وَقَالَ آبُو دُرُّ رَضِيَ اللهُ عَنْهُ: سَمِعَتُ رَسُولَ اللَّهُ ﷺ بِقُولٍ: (أَمَّا
الكُرُشِيُّ فِي العَرْشِ الْأَكْنَفِيْنَ حَدِيدَ الْقِيَبَةِ بِينَ ظُهْرِي قُلَاهُمَّ
الأَرْضِ).

وَعَنِيُّ أَبِي مَسْحُودٍ، قَالَ: (بِينَ الْشَّمَاءِ الْكَبْرِيَّةِ وَالْأَرْضِ، خَمْسَةُ مِنْ نَاسِكَةِ
عَامِ، وَبِينَ الْكُرُشِيُّ وَالْأَرْضِ، خَمْسَةُ مِنْ حُقِّ اللَّهِ وَالْعَزَّزُ، وَقَالَ الْهَيْثَمُ:
اللَّهُمَّ أَنْعَمْ عَلَيْنِ عَزِيزٍ وَقَدِيرٍ، وَقَالَ الْمَوَلَّى：(لَمْ تَفْعَلْنَا مَا
عَلَيْنَا فِي هَذِهِ النَّارِ). قَالَ عَلَمَ لَنْ يَفْتَرِنَّ عَلَيْنِ عَزِيزٌ وَقَدِيرٌ، وَقَالَ:
أَبِي وَقَالَ نَزَّلَ عَلَيْنِ عَزِيزٌ وَقَدِيرٌ، فَقَالَ رَسُولُ اللَّهُ ﷺ: (وَلَهُ
الْطُّورُ).

وزَمَّ النَّبِيُّ ﷺ عَبْدُ العُمْلِيِّ رَضِيَ اللهُ عَنْهُ، قَالَ: فَقَالَ رَسُولُ اللَّهُ ﷺ:
(كُلُّ نَفْرٍ كَمْ بِنَى الْشَّمَاءَ وَالأَرْضَ؟). قَالَ: اللَّهُ وَرَسُولُ اللَّهِ ﷺ أَكْثِرُ:
(بِكِلَِّهِمَا مِسْبِرًا خَمْسَةُ مِنْ نَاسِكَةِ عَامِ، وَبِنَى كُلَّ نَسَايَةٍ إِلَى الْشَّمَاءَ مِسْبِرًا خَمْسُةُ مِنْ نَاسِكَةِ عَامِ).

(1) في بعض النسخ: (بين كل سماء وسماء)، والمثبت موافق لرواية ابن خزيمة في: (التوحيد). (2) في كتاب الملوى (7/417).
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البرمجة، وتُخَيَّفُ كُلّ سماوات مسيحة بعَفْي مَتِّ شَنْئٍ، وقدِّبِّي السماء الشامية والمعرزي بعَفْي مَا أَقْلِه وآَخَلَا كَمَا بِنِّن السماء والأرض، والله تعالى فَوْقَ ذلك، وَلَيْسَ يَخْفُى عَلَى هُدَى شَيْءٍ مِّن أَمْكَالِهِ يَدُكُّ. أَخْرِجْهُ أَبَو دَاوُد وَعَيْزَهُ.

فيه مسائل:

الأولى: تفسير قوله تعالى: {وَالْأَرْضُ جَسِيمٌ قَطْسَتُهُمْ يَومُ الْيَمِينِ} {النور: 27}.

الثانية: أنَّ هذِه الأَنْبَاءُ وَأَمْكَالُهَا بَاقِيَةٌ عِنْدَ اللهِ الْهَيْدِيِّينَ فِي رَبِّهِ، وَلَمْ يُكَرُّوهَا، وَلَمْ يَتَأَوَّلُوهَا.

الثالثة: أنَّ البَيْتَ لَنَّا ذُكَّرْ بِهِ رُحْمَةً صَدْقَةً، وَلَوْنَازِلَ النَّارَ بِتَظْهِيرِ ذَلِكَ.

الرابعة: وَقُومُ الصَّحِيحِ مِن رَسُولِ اللَّهِ ﷺ لَمْ يَذَّكَّرَ البَيْتَ لِهذَا الْيَلِيمَ النَّظِيمَ.

الخامسة: التَّصَرِّيحُ بِذَكَّرَ البَيْتِ، وَأَنَّ الشَّمَاوِيَاتِ فِي الْبَيْتِ الْبَنِيِّ،

والآثِمَةَانِ فِي الْأُخِرى.

السادسة: التَّصَرِّيحُ بِإِسْتِبْرَاهِيْنَ السَّمَاوَاتِ.

السبعَة: ذَكَّرَ الْبَيْتَانِ وَالْمَكْتَبِينِ عِنْدَ ذَلِكَ.

الثامنة: قوله: {كَذَّبُوا فِي كُفُّ أَحْدِكُم}.

التاسعة: أَجْمَعُ الصَّارِحِينَ بِالنَّبِيِّ ﷺ إِلَى السَّمَاوَاتِ.

العاشرة: أَجْمَعُ الْمُعْرَقِينَ بِالنَّبِيِّ ﷺ إِلَى الصَّارِحِينَ.

الحادِيَّة: بِأَنَّ الْمِصْرَفَيْنِ فِي النَّاسِ إِلَى الصَّارِحِينَ.
الثانية عشرة: "كَمْ تَبْيِنَ كُلُّ سَمَاءٍ إِلَى سَمَاءٍ.

الثالثة عشرة: "كَمْ تَبْيِنَ السَّمَاءَ السَّابِعةَ وَالْكُرْزَيْسِيَّ.

الرابعة عشرة: "كَمْ تَبْيِنَ الْكُرْزَيْسِيَّ وَالْمَاء.

الخامسة عشرة: "أَنَّ الْعُرْشَ فَوْقَ الْمَاء.

السادسة عشرة: "أَنَّ اللَّهَ فَوْقَ الْعُرْشِ.

السابعة عشرة: "كَمْ تَبْيِنَ السَّمَاءَ وَالأَرْضِ.

الثامنة عشرة: "كَثْفَ كُلٌّ سَمَاءٍ خَمسُ بُيَّةٍ سَبْتَهَا.

التاسعة عشرة: "أَنَّ الْبَخْرَ الَّذِي فَوْقَ السَّمَاءَاتِ بَيْنَ آشِفِهِ وَأَعْلَاهُ خَمسُ بُيَّةٍ سَبْتَهَا وَاللَّهُ أَعْلَمُ.

الحمد لله رَبِّ الْعَالَمِينَ وَسَلَّمَ اللَّهُ عَلَى مُحَمَّدٍ وَعَلَى آِليِّ وَصْحِيْهِ أَجْمَعِينَ.

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APPENDIX ONE

Revision Questions

Chapter 1

1) What is the purpose of man’s existence, quote an evidence.
2) Define ‘Ibādah, quote evidences for your definition.
3) Define Tawhid, quote an evidence.
4) Define Ṭaghūt and quote evidences for your definition.
5) What is Allāh’s right over creation?
6) What is creation’s right over Allāh?
7) What does it mean for creation to have a right over Allāh?
8) What was the Messenger’s last testament?
9) What does the author mean when he says, ‘Worship is Tawhid’?
10) What is ‘The Verse of the Ten Duties’?

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11) Is it permissible to withhold knowledge?
12) Can we say, “Allāh and His Messenger know best”?
13) In this chapter, we learn of the Prophet’s humility, how?
14) In this chapter, we learn of Mu‘ādh’s excellence, how?

Chapter 2

1) Quote an evidence that shows that Tawhid leads to the forgiveness of sins
2) What is the condition that must be met for someone to be prohibited from the Fire?
3) What is the correct import of the Testification of Faith?
4) The Testification outweighs all of creation, yet many of who say it will find their scales light. Explain.
5) What is the significance of both ‘Īsā and Muḥammad being referred to as Allāh’s servants and Messengers?
6) What does it mean when we say that ‘Īsā was Allāh’s word and His spirit?
7) Do we need to work deeds in order to enter Paradise?
8) Quote an evidence proving that Allāh has a face.

Chapter 3

1) How does a person perfect Tawhid?
2) Why was Ibrāhīm called a nation and described as having pure natural belief?
3) What is ruqyah and kay?
Appendix One: Revision Questions

4) Is it permissible to perform *ruqya*?

5) What are the conditions that must be met to be one of the seventy thousand?

6) Are there more than seventy thousand who will enter Paradise without account?

7) Does every Prophet have followers?

8) What is the foundation and peak of *Tawhid*?

9) One of people’s greatest mistakes is to be deceived by the majority. Is this a valid statement? Explain.

10) The Salaf were not pretentious, explain.

11) How did the Prophet (ﷺ) use allusions?

12) How do we learn of his (ﷺ) fine conduct?

Chapter 4

1) Define *shirk*.

2) Should we fear *shirk*? Why?

3) What is minor *shirk*?

4) Define *riyā*.

5) Why is it significant that Ibrāhīm asked to be saved from *shirk*?

6) What is the explanation of *La ilāha ill'Allāh* that we learn in this chapter?

7) What is *du‘ā*?

8) Can it be directed to another besides Allāh? Why?
Chapter 5

1) What is the Prophet’s way?

2) Quote an evidence from this chapter showing the necessity of sincerity. Explain.

3) What is the first obligation? Quote an evidence.

4) Who are the Ahlu’l-Kitāb?

5) What is the Muslim’s goal in this life?

6) How does the hadith dealing with Khaybar show the Companion’s excellence?

7) We learn of ‘Ali’s excellence. How?

8) How does it demonstrate faith in the decree?

9) Mention a miracle performed by the Prophet (ﷺ) mentioned in this chapter.

10) Explain how the chapter shows an example of fine conduct?

11) What is the reward of guiding a person to Islām?

12) How do we learn that shirk is filthy?

13) Can a person take an oath when passing verdicts?

Chapter 6

1) Define raja’ and khawf.

2) How does Ibrāhīm’s stance exemplify Tawhid?

3) What is the on-going word?

4) How are rabbis and monks lords besides Allāh?

5) How is one’s property and wealth protected?
Appendix One: Revision Questions

6) Do the polytheists love Allāh? Explain.
7) If someone loves something more than Allāh, has he worshipped it? Explain.
8) Is it sufficient for a person to believe in Allāh’s oneness but refuse to reject all that is worshipped besides Him? Explain.

Chapter 7

1) Is it permissible to wear a thread, ring or the likes to curb harm? Why?
2) How does the verse of *al-Zumar* support your answer?
3) Define a *Tamimah*.
4) Define a *Wad'ab*.
5) Explain the significance of what Hudhayfah did.
6) Can we object harshly? When?
7) How do we learn that different levels of objection can be employed?
8) What is the meaning of the supplication against someone who wears a *tamimah* or a *wad'ab*?

Chapter 8

1) Define *Ruqā‘a*.
2) Define *‘Azīmah*.
3) Define *Tiwalah*.
4) What does it mean to be “left in its charge”?
5) What is difference of opinion concerning hanging Qur’ānic verses on someone?
6) Who is the Prophet (ﷺ) innocent of? Explain.

7) The reward of cutting a talisman off a person is mentioned. Explain how this is derived? Is it a definitive proof?

8) In what circumstances can ruqya be used?

Chapter 9

1) Who were Lāt, ‘Uzzah and Manāt?

2) What was Dḥāt Anwāf?

3) Define Tabarruk.

4) Is every form of Tabarruk prohibited? Explain.

5) What did these Companions actually want to do?

6) Why did the Allāh’s Messenger compare their request to the Children of Israel’s request?

7) How do we learn from this incident that shirk is major and minor?

8) How do we learn that the Sharī‘ah closes all avenues to evil?

9) How do we learn that the way of the Ahlu’l-Kitāb and the pagans is blameworthy?

10) Can a person who has recently abandoned disbelief be sure that everything previous bad habit of his has disappeared? Explain.

Chapter 10

1) What is the meaning of nusuk and dhabh?

2) Why is it shirk to direct it to another besides Allāh?
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3) What does it mean to live and die for Allah?
4) What does la'n or cursing mean?
5) Who are the four categories of people that Messenger of Allah cursed in the hadith of ‘Ali?
6) What are the two interpretations of mubdhth?
7) How can a person curse his parents?
8) How does the incident of the fly show the extreme aversion to shirk that the believer feels?

Chapter 11

1) What was Masjid al-Dirar?
2) What was the Masjid founded on taqwā?
3) Define nadhr?
4) Must one fulfil a vow in all circumstances?
5) Can a specific place be specified in a vow? Explain.
6) Can we imitate the celebrations of the polytheists?

Chapter 12

1) Explain with evidence how making a vow is an act of worship
2) What is the proof that fulfilling a vow is obligatory?
3) What is the expiation of making an impermissible vow?

Chapter 13

1) Define isti‘ādbab

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2) Is performing isti'adhah with someone besides Allah shirk in all cases?

3) Cite an evidence showing that Allah’s words are uncreated. Explain.

4) What does “from the evil of what He has created” mean?

5) If we do something that benefits us, is this a proof that it must be correct? Explain.

Chapter 14

1) Define istighâthah.

2) Is istighâthah with anyone besides Allah shirk in all cases?

3) What is the relationship between istighâthah and du‘â?

4) Why did the Prophet (ﷺ) say, “Succour is not sought with me...”?

5) Is invoking someone besides Allah beneficial?

6) Cite an evidence showing that there is no one more misguided than a person who invokes another besides Allah. Why is this so?

7) Supplicating to another besides Allah is a cause for that person hating the supplicant. Is this true? Explain.

8) How did the Messenger (ﷺ) defend the sanctuary of Tawhîd?

Chapter 15

1) List some reasons why worshipping others besides Allah is futile.

2) How was the Prophet (ﷺ) hurt at Uhud?
Appendix One: Revision Questions

3) Why did Allah say, "You have no part in the affair"?

4) Explain the significance of the Prophet’s words to his daughter and aunt.

5) Explain how the Prophet (ﷺ) showed his earnestness in da’wah.

Chapter 16

1) Explain the subject matter of the verse quoted.

2) The verse uproots the tree of shirk from the heart. How?

3) How does a soothsayer or fortune-teller sometimes say the truth?

4) What is an eavesdropper?

5) Souls have a propensity to accept falsehood. Explain.

Chapter 17

1) Define Shafā’ah.

2) How has Allah repudiated all the arguments of the polytheists.

3) Intercession as believed by the pagans does not exist. Explain.

4) What are the conditions of Shafā’ah?

5) Who is most fortunate by reason of the Prophet’s intercession?

6) What is the essential point of intercession?

7) What is al-Maqām al-Mahmūd?

8) Mention some categories of Shafā’ah.
Chapter 18

1) What type of guidance has been affirmed for Allāh?
2) Can anyone besides Allāh guide, if so, in what sense?
3) Was ʿAbduʾl-Muṭṭālib a Muslim, explain your answer?
4) What was the main argument used by the pagans to convince Abū Ṭālib? Why was it a strong argument in their eyes?
5) How does this incident shed light on the true meaning of the Testification?
6) Can the believers seek forgiveness for the polytheists?
7) How do we learn from this that keeping bad company is harmful?
8) Can we venerate righteous people and elders? Explain.

Chapter 19

1) What does it mean to be extreme with regards the righteous?
2) What were the excesses of the People of the Book?
3) Who were Wadd, Suwāʿ, Yaghūth, Yaʿūq and Nasr?
4) Describe the manner in which they came to be worshipped.
5) How does this tie in with the topic of intercession?
6) Why is it sufficient to say that the Messenger (ﷺ) is Allāh’s servant and Messenger.
7) What destroyed the previous nations?
8) What was the first thing to be altered of the religion of the Prophets?
9) People have a propensity to accept innovation. Explain.
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10) How was truth mixed with falsehood in this scenario?

11) Truth will diminish in people’s hearts. Is this true? In every case?

12) Explain the harm of innovation as seen through this chapter.

13) Can we retreat to graves to work good deeds?

Chapter 20

1) What is the tribulation of graves?

2) What is the tribulation of images?

3) Explain how the Messenger (ﷺ) stressed the prohibition of taking graves as Masjids

4) Who are some of the worst people?

5) Why was the Prophet’s grave not in the open?

6) What is the ruling of praying at a grave?

7) What is the difference between a khalil and a āhabib?

8) Who are the two Khalils?

9) How do we learn that Abū Bakr is the best Companion?

10) Who were the Rāfidah and the Jahmiyyah?

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1) How can a grave become an idol that is worshipped?

2) Who was al-Lāt?

3) How did he come to be worshipped?

4) What is the difference between a wathan and a sanam

5) Who was cursed by Allāh’s Messenger (ﷺ)?
Chapter 22

1) Explain the character of the Prophet (ﷺ) as seen in this chapter.

2) What does it mean to make a house into a grave? Explain.

3) What does salah mean?

4) Do we have to be at the Prophet’s grave to send salah and salam on him? Explain?

5) What does it mean to take to a grave as a place of ‘Id?

Chapter 23

1) What does al-Jibt mean?

2) What does having faith in al-Jibt and Taghût mean?

3) Who are the Muslims prophesised to follow?

4) Is that good or bad? Explain.

5) What are the red and white treasures?

6) What did the Messenger of Allah (ﷺ) fear for his nation?

7) List all the prophecies contained in this chapter and show how they have come true or are coming true.

8) What were the two supplications answered and one that was not?

Chapter 24

1) Define al-Sihr.

2) What is the ruling of magic and list some reasons why.
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3) What is the prescribed punishment for a magician?
4) List the mortal sins mentioned in this chapter.
5) What is the difference between *al-jibt* and *al-†aghūṭ*?

Chapter 25

1) Explain how augury is a type of magic.
2) What is *tarq*? How is it magic?
3) What is *tiyarah*? How is it a type of magic?
4) Why is astrology a type of magic?
5) What does it mean to blow on knots?
6) What is *al-‘adh* and how is it a type of magic?
7) What is *bayān* and how can it be magic?
8) Is every magician a disbeliever?

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1) What is a *kābin*?
2) What is an ‘*arrāf*?
3) What is the ruling of going to one?
4) How are the two punishments mentioned in the hadith reconciled?
5) What does it mean to not have one’s prayer accepted?
6) Is it permissible to ask someone to do magic on your behalf?
7) Is it permissible to ask someone to interpret omens for you?
8) What are the letters of *Abū Jād*?
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1) Explain what Nushrab means.
2) Explain what is permissible of it and what is prohibited.

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1) What is a hama?
2) Explain the various meanings of safar.
3) What does nau' mean?
4) What is a gul?
5) Explain what an evil omen is.
6) Explain what a good omen is.
7) What is the expiation of falling prey to an evil omen?
8) How is the influence of an evil omen removed?

Chapter 29

1) Define astrology.
2) What are the categories of learning about stars?
3) Who are the three who will not enter Paradise?
4) Why were the stars created?
5) What is the difference of opinion concerning learning about the phases of the moon? Explain.
Chapter 30

1) What are the four traits of Jahiliyyah that this nation will not abandon?

2) What is the punishment of women who wail?

3) Does everything that is labelled as kufr take a person outside the fold of Islam?

4) Who awoke as disbelievers and who awoke as believers?

5) What is the ruling of someone who ascribes Allâh’s favours to someone else?

Chapter 31

1) Define true faith.

2) What are the three qualities needed to relish the sweetness of faith?

3) How is the walâyah of Allâh attained?

4) How is the love of Allâh brought about and increased?

5) What are the worldly effects that a believer is warned against loving too much?

6) How do we learn that some polytheists love Allâh a great deal?

Chapter 32

1) Who are Shaytân’s friends?

2) Define fear of Allâh.

3) What is yaqîn?
4) What are the signs of its weakness?
5) How do we learn that it can fluctuate?
6) What are some of the benefits of seeking Allâh’s good pleasure?

Chapter 33

1) Define tawakkul
2) Is tawakkul a condition of faith? Cite evidences for your answer.
3) What are the qualities of the true believer mentioned in this chapter?
4) What does it mean when we say Allâh is enough for us?
5) What was the statement said by both Ibrâhim and Muḥammad (ﷺ) and when was it said?

Chapter 34

1) What does it mean when we say that Allâh devises?
2) How does one feel secure against Allâh’s devising?
3) Why are people who despair of Allâh’s mercy misguided?
4) What are the mortal sins mentioned in this chapter?
5) Why is committing shirk a mortal sin?

Chapter 35

1) Define Qadr and Qadâ’
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2) Define șabr
3) Define ridā'

4) What is the reward of someone who has faith in Allāh and accepts His decree with patience? Cite evidence.
5) Why is wailing or striking cheeks prohibited?
6) What is the call of Jābiliyyah?
7) What is the sign that Allāh wants good for a person?
8) What is the reward of being content when faced with tribulation?
9) What does the statement "is not of us" mean?

Chapter 36

1) Define al-Riya'
2) What is hidden shirk?
3) Allāh stands in no need of shirk, why?
4) What is the ruling of a deed that is only partially done for Allāh?
5) What is the difference between al-Riya' and al-Sumḥah?

Chapter 37

1) What is the ruling of doing a religious deed for a worldly end?
2) What does it mean to be a servant of the dinār or rich cloth?
3) What is tūbā?
4) Who is the servant promised this as mentioned in this chapter, what are his qualities?
Chapter 38

1) What is the meaning of *rabb*?

2) How are scholars or leaders made into lords?

3) Why did ibn ‘Abbās fear that stones would rain down on some people?

4) What did Imām Ahmad define a *testing trial* to be?

5) What was ‘Adi’s misunderstanding concerning the meaning of worship?

Chapter 39

1) Can a believer turn to a *tāghūt* for judgement? Cite evidence.

2) How is corruption on the earth carried out?

3) What is the judgement of *Jāhiliyyah*?

4) Why did ‘Umar kill the man? What was his justification?

5) What is true and false faith?

Chapter 40

1) How did the pagans disbelieve in *al-Rahmān*?

2) Why should we speak to people according to what they can understand?

3) What are the categories of rejecting Allāh’s Names and Attributes?

4) Why did ibn ‘Abbās rebuke the person shuddering when he heard a ḥadith concerning Allāh’s attributes?
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5) What is a mutashābih and muhkwam verse?

Chapter 41

1) How are Allāh’s blessings recognised?
2) How are they rejected?
3) Give examples of how people attribute Allāh’s blessings to others.
4) Is it possible for two opposites to coexist in the heart? Explain.
5) If blessings are inherited from father to son, is this a greater or lesser blessing from Allāh?

Chapter 42

1) Define a nidd.
2) How are the statement that ibn ‘Abbās mentioned examples of shirk?
3) Are they example of major or minor shirk?
4) Why is a false oath by Allāh better than a true oath taken by another?
5) Explain the difference between using waw and thumma in the examples stated in this chapter.

Chapter 43

1) Why must we be truthful when swearing by Allāh?
2) Why should we accept an oath when sworn by Allāh?
3) Do we accept such oaths unrestrictedly?
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1) Why is it prohibited to say, “Whatever Allāh willed and you willed”?
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3) How do we learn from this chapter that the Jews knew about minor *shirk*?
4) We should accept the truth no matter who it comes from. Explain.
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1) What does it mean to curse time?
2) What does it mean to derogate Allāh?
3) What is the difference between derogating and harming?
4) Can someone harm Allāh?
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1) Why is the most ignoble name with Allah, ‘King of kings’?
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3) Do the Names al-Rahmān, al-Qudūs and other Names unique to Alāh fall under this category?
4) Can a scholar be called Qādi al-Jamā‘ī?
5) How do we understand Allah’s Attribute of anger.

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1) How and why do we revere Allah’s Names?
2) In what circumstances should a person change his name?
3) Is it permissible to be named after Allah’s Names? Explain.
4) What is a kunyā and what is a laqab?
5) What is the etiquette of taking on a kunyā?

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1) What is istihzā’?
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4) Explain the reason why the verse quoted in this chapter was revealed.
5) Why were the people not excused?
6) What is the difference between tale-carrying and sincere ad-
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1) What quality is the verse cited in this chapter condemning?
2) List the points of benefit derived from the story quoted.
3) Explain the etiquettes and meaning of the phrase, “I can see none by Allāh and then you.”

Chapter 50

1) Explain the meaning of the verse
2) How can a person ‘associate in obedience not in worship’?
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4) It is permissible to take on a name denoting servitude to someone besides Allāh?
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1) Explain the term *al-Asmāʾ al-Husnā*.
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3) What are the categories of *ilhād*?
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1) What is the ruling of saying “If only....”
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3) What should a person say instead of “If only....”?
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from whoever

Allāh is great! These are the practices! By Him in whose Allāh is al-Ḥakam and with Him lies the judgment. Allāh, Most High, says, ‘Son of Ādam

Allāh, Most High, says, ‘The son of Ādam derogates Me

Allāh, Most High, says, ‘Who does greater wrong than

Allāh says, ‘I am One who stands in no need of shirk

Allāh’s anger is severe against a man called ‘the King of kings

Amongst the worst of people are those who will be living

Amongst my servants are some who have awoken

Any necklace of bowstring - or any kind of

Anyone who makes an image in this world

Anyone who seeks omens or has omens

Anyone who strikes cheeks, or tears clothes

As for what follows... Tufayl has seen a dream

Augury from the flight of birds, geomancy

Avoid the seven mortal sins

Be desirous of all that would benefit you and seek

Before Allāh, I clear myself

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of having a close, dear
Beware of extremism for it
was extremism that destroyed
Beware of this shirk for it is
less discernable
By Allah! I did not know
you say this! You should
Committing shirk with Allah,
giving up hope
Cursed is the one who
asks by Allah’s face
Did they not make unlawful
what Allah made lawful,
Do not abuse time for Allah
is time
Do not curse wind because it
comes with mercy and
Do not curse wind, when you
see something you dislike
Do not excessively praise me
like the Christians excessively
Do not make your houses into
graves and do not take
Do not please anyone by
displeasing Allah, do not
Do not say, ‘Peace be upon
Allah,’ for Allah
Do not say, ‘Whatever Allah
willed and so-and-so willed
Do not swear an oath by
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Do not swear by your fathers.
Whichever swears
Do not take my grave as a
place of festival and
Do you have any lingering
influences of the affairs of
Do you know (the distance)
between heaven and earth?
Do you know what your Lord
has said?
Does it please you that you
will be left in its charge?
Every image maker is in
the Fire.
Everything has a reality and
the servant will
Evil omens are *shirk*, evil
omens are *shirk*!
Faith is to believe in Allah,
the Angels, the Books,
From the weakness of certainty
is that you
Fulfil your oath. No oath
in disobedience
Glory be to Allah!
Glory be to Allah!
Glory be to Allah! This is like
what the people of
Have you made me a co-equal
with Allah?
Have you made me a
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Mūsā said, 'My Lord, teach me something
None of you believes until I am more beloved to him
None of you [truly] believes until his desires accord
None should stand for me, only Allah should be stood
None will experience the sweetness of faith until
Nushrah is a deed of Shaytān
O Allah! Curse so-and-so and so-and-so
O Allah! Do not make my grave an idol that is worshipped
O Allah, I ask you for the best of it, the best in it
O Allah, there is no good save Your good and no
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Whoever swears an oath by another besides Allāh

Whoever testifies that none has the right to be worshipped

Whoever ties a knot and then blows on it has performed

Whoever ties something on himself will be left in its

Whoever vows to obey Allāh must obey Him

Whoever wears a talisman has committed *shirk*

Whoever wears a talisman, may Allāh not see his wishes

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Would you make a mockery of Allāh

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As one of the delegation of Bani 'Āmir
Because of my knowledge of enterprise and the
Between the celestial heaven and the next is the distance
But we never worshipped them
By Allāh, I do not think you will stop until Allāh punishes
By Allāh, I have never heedfully sworn
By the One in whose hand is the soul of Muhammad
Contentment, rida is that you not please the people at the
Do you want to receive a sealed testament from
Due to the good and the
During the Battle of Tabūk, a man said, "We have
During the Battle of Tabūk, in a gathering
During the Messenger of Allāh's final illness
Hafṣah ordered the killing of one of her slave-girls
He committed shirk by obeying him, not by worshipping
He said a word that ruined his life in this world and the
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AHLU’L-KALĀM: Adherents to speculative theology, people seeking to explain the articles and premises of belief and to give evidences for them based on philosophy and logic.

BĀTINĪYYAH: A sect of the Shi'a, the followers of Ismā'īl ibn Ja'far. They were of the belief that the legal texts were merely superficial expressions carrying inner meanings that oppose what is outwardly understood of them, examples lie with their explanations of Paradise, Hell and the Last Day.

HASHWIYYAH: A term frequently used by the innovators to refer to Ahlu’l-Sunnah, the Ahl’l-Ḥadīth, those who affirmed the Attributes of Allāh. The first to use this term was ‘Amr ibn ‘Ubaid al-Mu’tazilī who said that ‘Abdullāh ibn ‘Umar ibn al-Khaṭṭāb was a Ḥashwī.

JABARIYYAH: Followers of the school of Jahm ibn Ṣafwān in his belief that all actions are decreed by Allāh and man has no control over them at all, instead he is forced to do what he does.

JAHMIYYAH: Followers of Jahm ibn Ṣafwān in his denial of the
Names and Attributes of Allāh.

KARRĀMIYYAH: Followers of Muḥammad ibn Karrām (d. 255H), they divided into many sub-sects and were famous for their likening of Allāh to His creation (tashbhīh).

MUTAKALLIMŪN: Speculative Theologians, adherents to kalām.

MUṬAṬILA: Followers of Wāsīl ibn ‘Aṭā’ al-Ghazzāl who abandoned the circles of Ḥasan al- Баšrī. They negated the Attributes of Allāh for fear of likening Him to His creation, yet affirmed His Names. From amongst their beliefs was that a person who committed a major sin was neither a believer nor a disbeliever, rather of a station between the two stations, but he would be consigned to Hellfire forever. They were from the rank and file of the Mutakallimūn and gave precedence to their intellects over the divine texts.

QADARIYYAH: Those who held the belief that man has complete free will in all that he does and that Allāh has no control over him.

QARĀMITĀ: A sect holding the same belief as the Bāṭiniyyah and followers of Maymūn ibn Daysān.

FALĀSIFA: Those philosophers who promoted the ‘wisdom’ of the Greeks, the Greek philosophers who did not believe in the Resurrection as it is mentioned in the Book and Sunnah, nor did they affirm the Names and Attributes of Allāh. From amongst their leaders was Aristotle, the student of Plato and from amongst their latter proponents was al-Fārābī and ibn Sinā.
The Companions

‘Ā’ISHAH: bint Abū Bakr as-Ṣiddiq, the Mother of the Believers and most beloved wife of the Prophet ( ساعة ). She reported many ḥadīth from the Prophet and many Companions and Successors reported from her. She died in the year 58H.

‘ABDULLĀH BIN ‘ABBĀS: bin ‘Abdul-Muṭṭalib bin Hāshim bin ‘Abd Munāf al-Qurashi al-Hāshimi, the cousin of the Prophet ( ساعة ) and the interpreter of the Qur’an. He was born three years before the Hijrah and was called the ‘Ocean of knowledge’ due to his vast knowledge. He took part in the Jihad in North Africa in the year 27H and died in the year 68H.

‘ABDULLĀH IBN ‘AMR: bin al-‘As bin Wā’il bin Hāshim bin Su‘ayd bin Sa‘d bin Sahm as-Sahmi. He and his father were Companions. He was literate and attained permission from the Prophet ( ساعة ) to write every­thing he said. He died in the year 65H.

‘ABDULLĀH ABŪ JĀBĪR: bin ‘Amr bin Ḥazzām bin Thalabah al-Anṣārī al-Khazrajī as-Sulami, amongst those who gave the pledge of ‘Uqbah. He
witnessed *Badr* and was martyred at *Uḥud*.

'**ABDULLĀH BIN MAS'ŪD**: bin Ghāfil bin Ḥabīb al-Ḥadhli Abū 'Abdur-Rahmān. One of the scholars amongst the Companions and he witnessed *Badr* and the following battles. He had many virtues and died in the year 32H.

'**ABDULLĀH BIN 'UMAR**: bin al-Khaṭṭāb al-'Adawī, Abū 'Abdur-Rahmān, the noble Companion and scholar. He reported many *ahādith* from the Messenger (ﷺ) and died in the year 73H.

'**ABDUR-RAHMĀN BIN AUF**: bin Awf bin Abd Awf bin al-Ḥārith al-Qurashi az-Zuhrī, Abū Muḥammad, one of the ten promised Paradise. He migrated to Abysinia on both occasions and witnessed every battle with the Prophet (ﷺ). He was very rich and very generous when giving in the Way of Allāh. He died in the year 32H.

**ABŪ BAKR AS-SIDDĪQ**: 'Abdullāh bin 'Uthmān bin Āmir al-Qurashi. The first *Khālisāb* of the Messenger (ﷺ), his companion in the cave, his closest friend and one of the ten promised Paradise. He was the first man to accept Islām and died in the year 13H.

**ABŪ AD-DARDĀ':** Uwaymir bin Malik bin Zayd bin Qays al-Khazraji al-Anṣāri. There is a difference of opinion concerning his name. He accepted Islām on the day of *Badr* and witnessed *Uḥud*. He was from the Legal Jurists and ascetics of the Companions. He died in the year 32H.

**ABŪ DHARR AL-GHIFĀRĪ**: Jundub bin Junādah bin Sakn, he was of those who accepted Islām early on but delayed his migration and hence did not witness *Badr*. His virtues are many and he died in the year 32H.

**ABŪ HURAYRAH**: 'Abdur-Rahmān bin Sakhr ad-Dusī. His name is greatly differed over. He accepted Islām in the year 7H and reported the most *ḥadith* from the Prophet (ﷺ). He died in the year 59H.

**ABŪ MŪSĀ AL-ASH'ARĪ**: 'Abdullāh bin Qays bin Salīm. He had a
beautiful recitation and was one of the scholars amongst the Companions. He died in the year 42H or 44H.

ABU SA‘ID AL-KHUDRI: Sa‘d bin Malik bin Sinan bin ‘Ubaid al-Ansari al-Khazrajî. He and his father were both Companions and he witnessed all the battles that followed Uhud. He was one of the scholars amongst the Companions and reported many *ahadîth* from the Messenger (ﷺ). He died in the year 74H.

ABU ‘UBAIDAH BIN AL-JARRAH: ‘Amir bin ‘Abdullâh bin al-Jarrâh bin Hilal al-Qurashi al-Fahri, one of the ten promised Paradise. He accepted Islam early on and witnessed the battle of Badr and the following battles. He is the trustworthy one of this nation and died as a martyr due to a plague in the year 18H at the age of fifty-eight.

‘ALI BIN ABÎ TÂLIB: bin ‘Abdul-Muţalib bin Hâshim al-Qurashi al-Hâshimi, the fourth Rightly Guided Khalifah and one of ten promised Paradise. He accepted Islam at the age of thirteen and was famous for his chivalry, bravery and knowledge. He married Fatimah, the daughter of the Prophet (ﷺ) and was martyred in the year 40H.

ANAS BIN MÂLIK: bin an-Nadar bin Damdam al-Ansari al-Khazrajî, the servant of the Messenger (ﷺ). He witnessed Badr but was not of age to actually participate. He died in the year 93H.

AL-BARÂ‘A IBN MÂLIK: bin an-Nadr al-Ansari. He witnessed Uhud and gave the pledge of allegiance under the tree. He was martyred in the year 20H on the Day of Tisrîr.

JÂBIR BIN ‘ABDULLÂH: bin ‘Amr bin Harrâm al-Ansari as-Sulami, he witnessed the second pledge at ‘Uqbah while he was still a child. It is said that he witnessed Badr and Uhud and he reported many *ahadîth* from the Messenger (ﷺ). He died in the year 74H.

KHUBAIB BIN ‘ADÎ: bin Malik bin ‘Âmir al-Awsî al-Ansari. He witnessed Badr and was martyred during the lifetime of the Prophet (ﷺ)
when he was captured by the polytheists in Mecca.

MU‘ĀDH BIN JABAL: bin ‘Amr bin Aws al-Anṣārī al-Khazrajī, Abū ‘Abdur-Rahmān, one of the foremost Companions known for his knowledge of legal rulings and the Qur‘ān. He was present at the pledge of ‘Uqba and witnessed Badr and the following battles and was martyred due to a plague in the year 17H or 18H.

MU‘ÂWIYAH: bin Abū Sufyān bin Ṣakhr bin Ḥarb bin Umayyah bin ‘Abd Shams al-Qurashī al-Amawī. He accepted Islām in the year of the Conquest and witnessed Hunain and al-Yamāmah. He was one of the scribes who would write the revelation and died in the year 60H.

SA‘D BIN ABL WAQQĀS: Sa‘d bin Malik bin Aḥib bin ‘Abd Munāf al-Qurashī az-Zuhri Abū Ishaq bin Abī Waqqās. One of the ten who were promised Paradise and one whose supplications were answered. He was the last of the ten to pass away in the year 55H.

‘UMAR BIN AL-KHATTĀB: Abū Ḥafs ‘Umar bin al-Khaṭṭāb bin Nufayl al-Qurashī al-‘Adawī, the second Rightly Guided Khalīfah and one of the ten promised Paradise. He accepted Islām five years before the Hijrah and his acceptance was a great victory for the Muslims. He witnessed every battle that the Prophet (ﷺ) witnessed. He was martyred in the year 23H.

‘UTHMĀN BIN ‘AFFĀN: Dhu an-Nurayn ‘Uthmān bin ‘Affān bin Abū al-‘Ās bin Umayyah al-Qurashī al-Amawī, the third Rightly Guided Khalīfah and one of the ten promised Paradise. He was known for his generosity and freely giving in the Way of Allāh. He was married to two daughters of the Prophet (ﷺ), Ruqayyah and after her death, Umm Kulthūm. He was martyred in the year 35H.

AZ-ZUBAIR: bin al-Awām bin Khuwaylid bin Asad al-Qurashī al-Asadī, Abū ‘Abdullāh. He migrated to Abysinnia on both the migrations there and accompanied the Messenger on all his military expeditions. He was one of the ten promised Paradise and died in the year 36H.
Biographical Notes

Others

AL-AWZĀ'I: ‘Abdur-Rahmān bin ‘Amr bin Muḥammad, Abū ‘Amr, one of the great scholars of his time. He was well versed in hadith, fiqh and the military expeditions undertaken by the Prophet (ﷺ). The Muslims have agreed as to his excellence and being an Imām. His fiqh dominated Spain for a time and he died in the year 158H.

ABŪ DĀWŪD: Sulaymān bin al-Ash'ath bin Ishāq bin Bashīr, Abū Dāwūd as-Sijistani, the Imām, Ḥāfiz and author of the famous Sunan. He died in the year 275H.

AHMAD: bin Muḥammad bin Ḥanbal bin Hilāl ash-Shaybānī, Abū ‘Abdullāh, the Imām of the Sunnah and author of the famous Musnad. He was known for his knowledge of ḥadīth, fiqh, and his taqwā and asceticism. He died in the year 241H.

AL-BAYHAQĪ: Aḥmad bin al-Ḥusayn bin ‘Alī bin ‘Abdullāh bin Mūsā, Abū Bakr al-Bayhaqī al-Nayṣabūrī al-Khusrāwījī al-Shāfī‘ī. The Imām, Ḥāfiz, ascetic and one of the main proponents of the al-Shāfī‘ī school. He studied under a host of the leading scholars of his time and a large group took from him. His works are marked by their meticulousness and reliability, amongst them are: as-Sunan al-Kubra, Ma’rifah as-Sunan wal Athar, al-Asmā‘was Sifāt, al-I’tiqād, Dala‘il an-Nubuwwah and Shu‘ab al-Imān.

AL-BAZZĀR, AHMAD BIN ‘AMR: Abū Bakr, Aḥmad bin ‘Amr bin ‘Abdul-Khāliq Al- Basrī was one of the eminent and learned Hadith scholars who had attained the rank of Ḥāfiz in the memorization of Hadith. He authored two books on Hadith which are Al-Musnad Al-Kabir and Al-’Ilal. He studied under At-Tabarānī and others. Al-Bazzār died in 292 H.

BUKHĀRĪ: Muḥammad bin Ismā‘il bin Ibrāhīm bin al-Mughīrāh, Abū ‘Abdullāh. He was born in the year 194H and became one of the Imāms of ḥadīth and was nicknamed ‘The Leader of the Believers in Ḥadīth.’ He died in the year 256H.
AD-DAHHĀK: bin Muzāhim al-Hilālī, Abū al-Qāsim al-Khurasānī, the Imam of tafsīr. He was trustworthy and precise and a student of Sa‘īd bin Jubair. He died in the year 105H.

IBN HIBBĀN: Abū Hātim Muḥammad ibn Hibbān al-Tamīmī al-Bustī, the Ḥāfiz, Muṭṭahid and author of the famous Sahīh ibn Hibbān. He died in the year 354H.

IBN KATHĪR: Imād al-Dīn Ibn Kathīr, was a scholars of tafsīr, language, history and hadīth. He was born in Jandal in a province of Basrah and then moved to Damasus where he died. His works works include the famous commentary of the Qur‘ān, entitled Tafsir al-Qur‘ān al-‘Aṣim.

MUSLIM: bin al-Hajjāj bin Muslim al-Qushayrī, Abū al-Ḥusain an-Naisābūrī, the Ḥāfiz and one of the great Imāms of this nation. He is the author of the Sahih which is the most authentic book of ḥadīth after Bukhārī. He died in the year 261H.

AN-NASA‘Ī: Abā ‘Abdur-Raḥmān Ahmad bin Shu‘ayb bin ‘Alī al-Khurasanī The author of the famous Sunan, the muṭṭahid and Ḥāfiz. He was known for his strictness in grading ḥadīth narrators.

SHAYTĀN: Also called Iblīs. He is a Jinn and the enemy of mankind, devoted to leading them astray in any way that he can. The word Shaytān is derived from the verb ṣhāṭana which means to be distant, and indeed Shaytān is distant from all good.

AT-TIRMIDHĪ: Muḥammad bin ‘Īsā bin Sawrah bin Mūsā bin ad-Ḍaḥḥāk as-Sulāmī at-Tirmidhī, the Imām, Ḥāfiz and the author of the famous Sunan. He was trustworthy and precise and one of the students of Bukhārī. He died in the year 279H.
INDEX OF ARABIC WORDS

AWLIYĀ': plural of wali; friend, ally, loyal companion. From the word wilsâyah meaning loyalty and closeness, the opposite of enmity.

BARZAKH: barrier, isthmus, A barrier that is erected between the deceased and this life preventing him from returning and a generic reference to the life that commences after death.

BID'AH: innovation, that which is newly introduced into the religion of Allâh.

DA'ÎF: weak; the hadith that is neither sahih nor hasan because it fails to meet one of their requirements. It is of varying degrees of severity, the most severe of which being maudu', fabricated.

DHIKR: remembrance, recollection, technically referring the remembrance of Allâh.

DU'Â: supplication, invocation, it is an action of worship that may only be directed to Allâh. It is of two types, supplication through worship (du'â 'ibâdah) and supplication of request (du'â mas'alah). The first type of du'â can be understood when one understands that every act of worship is done with the unstated plea that Allâh accept that action of worship and the desire to draw closer to him; and hence attain His pleasure. Hence every action of worship is a type of request to Allâh. The second type of du'â is whereby one explicitly asks his Lord of something such as ‘O Allâh! Grant me good in this world and the Hereafter.’ The second type includes the first type and the first type necessitates the second type.
PURITY OF FAITH

ḤADĪTH: A text attributed to the Prophet (ﷺ) describing his actions, words, descriptions and tacit approvals. It consists of two portions, the body of the text (matn) and the isnād. Rarely the term is also used to refer to a text attributed to a Companion or a Tābi’ī.

ḤASAN: good, fair. A hadith whose isnād is continuously linked of just, morally upright narrators but whose precision (daḥīf) falls short of the requirements of the sāḥīh hadith; containing no irregularity (shādīḥ) and no hidden defect ('illāḥ). A hadith can be ḥasan in and of itself, or contain a defect but still be ruled to be so due to supporting evidences.

IḤSĀN: beneficence, excellence. To worship Allāh as if one is seeing Him, and knowing that even though one sees Him not, He sees the servant.

‘ILM: knowledge.

ĪMĀN: The firm belief, complete acknowledgment and acceptance of all that Allāh and His Messenger have commanded to have faith in, submitting to it both inwardly and outwardly. It is the acceptance and belief of the heart that includes the actions of the heart and body, therefore it encompasses the establishment of the whole religion. This is why the Imāms and Salaf used to say, ‘Faith is the statement of the heart and tongue, action of the heart, tongue and limbs.’ Hence it comprises statement, action and belief, it increases through obedience and decreases through disobedience. It includes the beliefs of faith, its morals and manners and the actions demanded by it.

ISLĀM: submission, submitting to the will of Allāh through following His law as revealed upon the tongue of the Messenger (ﷺ).

ISNĀD: support. The chain of authorities on which a narration is based, linking the end narrator of a narration to the one it is attributed to, be it the Prophet (ﷺ) or anyone else, narrator by narrator.

ITTIBĀ’: following, technically referring to following the Sunnah of the Prophet (ﷺ).

JĀHILIYYAH: Pre-Islamic Ignorance. Technically this refers to the condition of a people before the guidance of Allāh reaches them, or the state of a people that prevents them from accepting the guidance of Allāh.

JAHL: ignorance.
KALĀM: speech, discourse. Technically used to refer to dialectics and scholastic theology.

KHALAF: successors. A reference to those who followed a path other than the path of the Salaf.

KHALĪFAH: pl. khulafā‘. Successor, representative. The Successors of the Prophet (ﷺ), head of the Islamic state. Also called Amir al-Mu‘minin or Leader of the Believers.

KUFR: denial, rejection, hiding, technically referring to disbelief. It can be major (removing a person from the fold of Islām) or minor (not removing a person from the fold of Islām).

MURSAL: disconnected. A hadith whereby a Tabi‘i narrates directly from the Prophet (ﷺ) without mentioning the Companion. In the view of the majority of Scholars it is a sub-category of da‘if.

QADR: Divine Decree and Destiny.

QUR'ĀN: The actual Word of Allāh revealed to the Prophet (ﷺ) in the Arabic language through the medium of the Angel Gabriel and the greatest miracle bestowed him. It consists of 114 chapters commencing with al-Fātihah and ending with an-Nās.

RUQYA: recitation used to cure an illness or disease. It can only be done in the Arabic tongue, in words whose meaning is understood, using verses of the Qur'ān or supplications of the Prophet combined with the belief that it is only Allāh who in reality gives the cure.

SABR: patience and steadfastness, the restraint of oneself to that which is dictated by the divine law. It is of three levels, steadfastness in the obedience of Allāh, steadfastness in avoiding the prohibited matters and patience at the onset of calamity. Ikhlas can never be complete without sidq and sidq can never be complete without ikhlās and the two can never be complete without sabr. The person is patient through Allāh, i.e. seeking His aid Alone; for Allāh, i.e. arising out of love for Him and the desire to draw close to Him; and with Allāh, i.e. doing only that which He wills.

SAHĀBAH: The Companions of the Prophet (ﷺ), those who saw him, believed in him and died upon that belief.

ṢĀḤĪH: correct, authentic. A hadith which has a continuously linked isnād, of just, morally upright and precise narrators; containing no irregularity (shūd) or hidden defect (‘illah). Hence five conditions have
PURITY OF FAITH

to be met: the isnād being continuously linked; the justice (‘adl) of the narrator; the precision (dabt) of the narrator; its not being shādī; and its not containing an ‘illāh. The ḥadīth can be saḥīḥ in and of itself, or it can contain a defect but still be ruled to be saḥīḥ due to supporting evidences.

SALAF: predecessors. Technically used to refer to the best generations of Muslims, the first three generation: the Sahābah, the Tabi‘ūn and the Tab‘ Tabi‘un due to the ḥadīth, ‘The best of people are my generation, then the one that follows, then the one that follows.’

SHIRK: association, technically referring to directing a right that is due to Allah Alone to another object of creation, either completely or partially. It can be major (removing a person from the fold of Islam) or minor (not removing a person from the fold of Islam).

SUNNAH: way, path. The actions, words, descriptions, commands, prohibitions and tacit approvals of the Prophet (ﷺ).

TABI‘UN: The generation following that of the Companions.

TAB‘ TABI‘UN: The generation following that of the Tabi‘un.

TAQWA: the basic meaning of which is setting a barrier between two things. This is why it is said that one ittaqa with his shield, i.e. he set it as a barrier between him and the one who wished him evil. Therefore it is as if the one who has taqwa (muttaqi) has used his following the commands of Allah and avoiding His prohibitions as a barrier between himself and the Punishment. Hence he has preserved and fortified himself against the punishment of Allah through his obeying Him.

TARQ: the practice of divination through drawing lines in the earth or equally the practice of throwing gravel onto the ground and divination by the shapes subsequently formed therein.

TAWHĪD: unification, monotheism, the belief in the absolute Oneness of Allah. It is to believe that Allah Alone is the creator, nourisher, and sustainer of the worlds; it is to believe that Allah Alone deserves to be worshipped; and it is to believe that He has unique and perfect Names and Attributes that far transcend anything that one can imagine.

TIYARAH: seeing bad omens in things.

WAHDATU-L-WUJUD: The unity of existence, the heretical belief that Allah is everywhere and everything.
Abū Ḣayyān (d. 745H), Muḥammad ibn Yūsuf,

Abū Nu‘aym, Ahmad ibn ‘Abdullāh al-‘Aṣfahānī

Abū Su‘ūd (d. 982), ibn Muḥammad al-‘Imādī
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